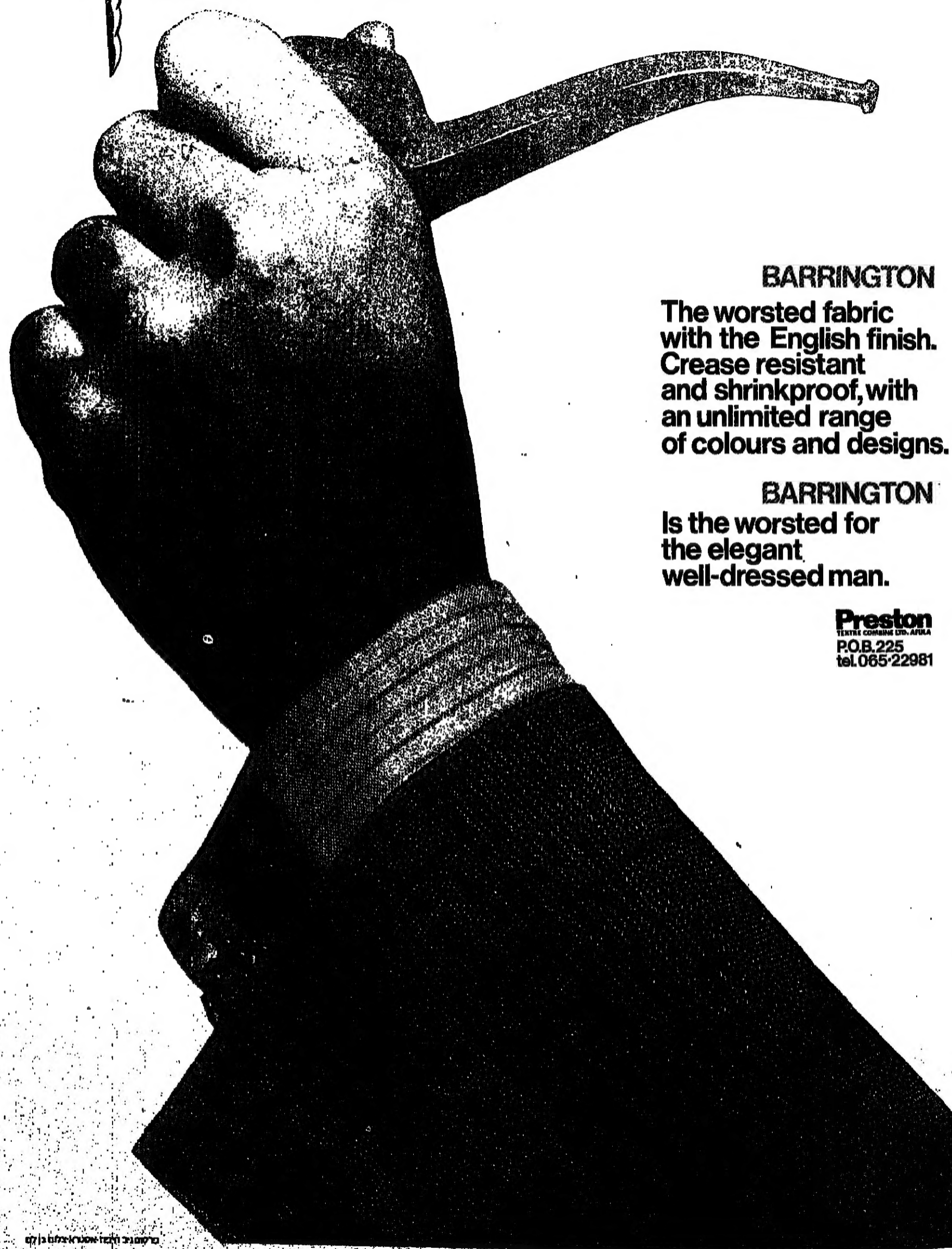


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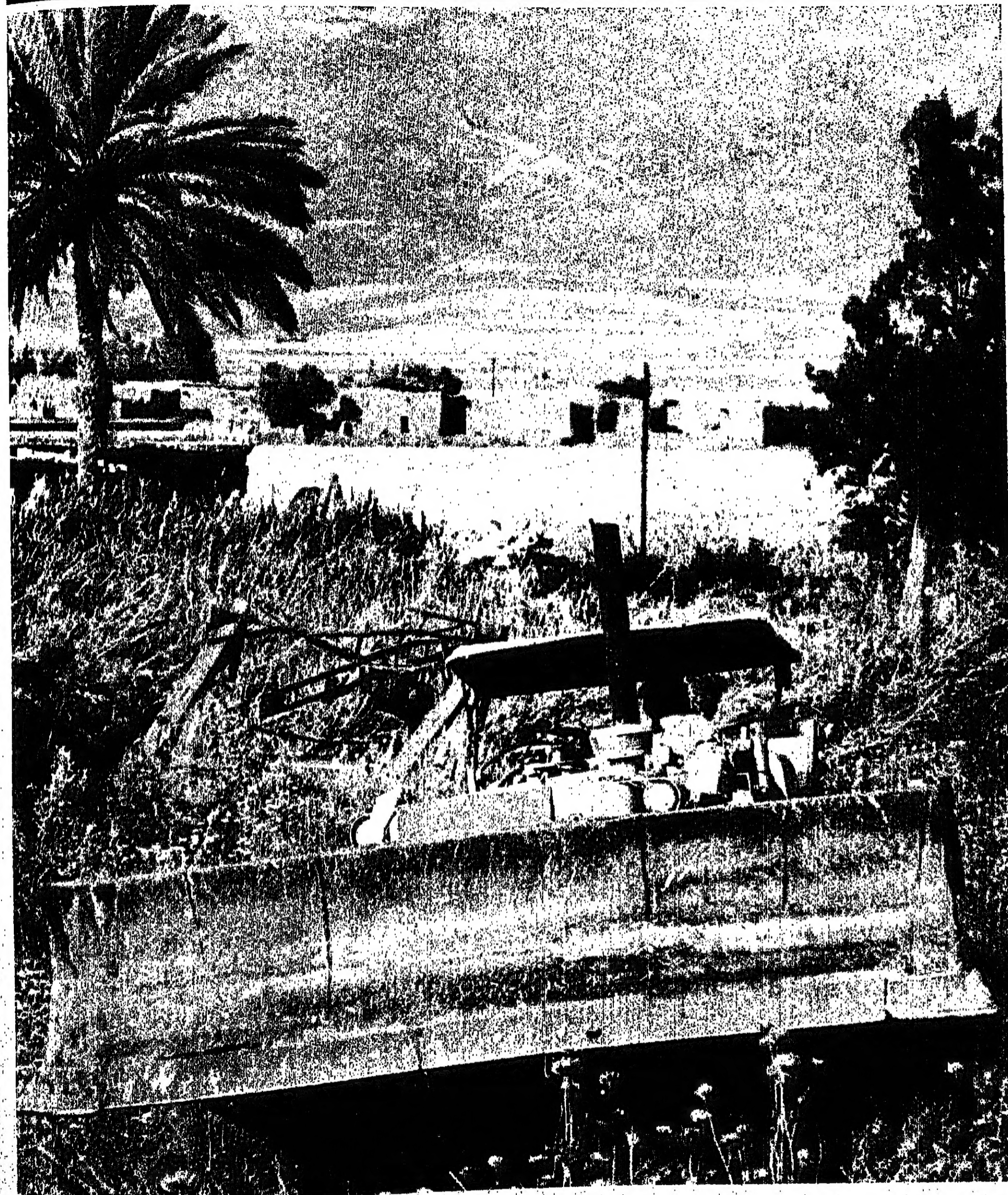
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THE JERUSALEM  
**POST**

**MAGAZINE**

Friday,  
June 2, 1972



**FIVE YEARS AFTER** — Bulldozer clears land down to the Jordan River border at Maor Haim, in the Beisaa Valley on the eve of the fifth anniversary of the Six Day War. Metal behind bulldozer is wreckage of Sheikh Hussein Bridge, destroyed by the Jordanians during the Six Day War. Houses and palm trees in background are in Jordan. (David Rubinger)

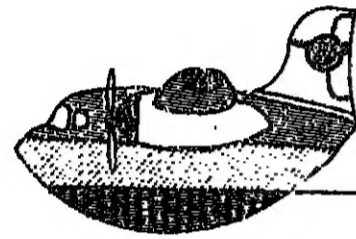
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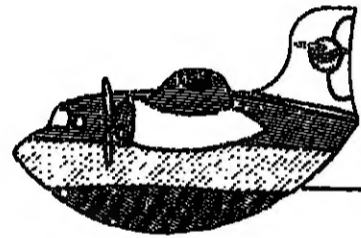
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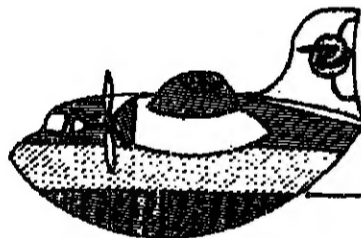
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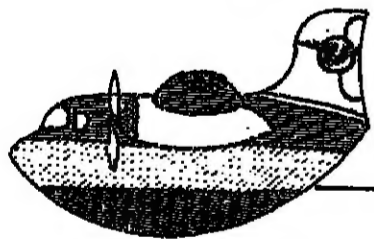
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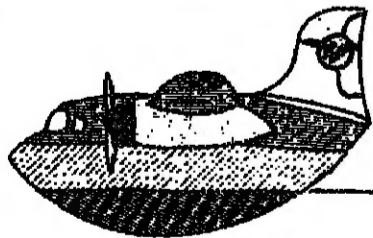
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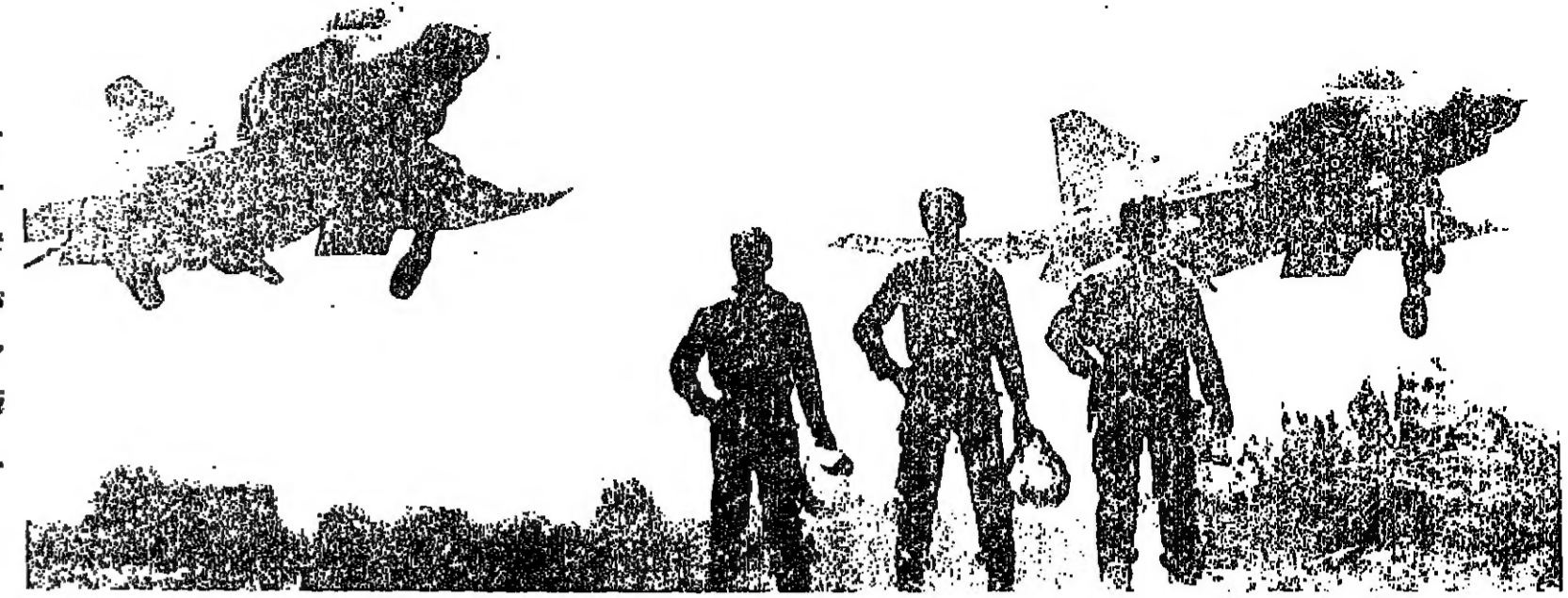
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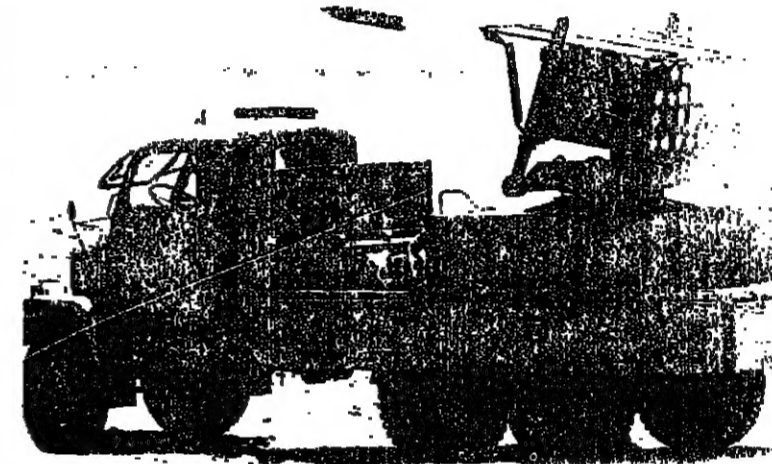
Five years after  
the Six Day War  
military correspondent  
ZEEV SCHUL takes  
a look at the relative  
strength of the Israeli  
and Arab armies.



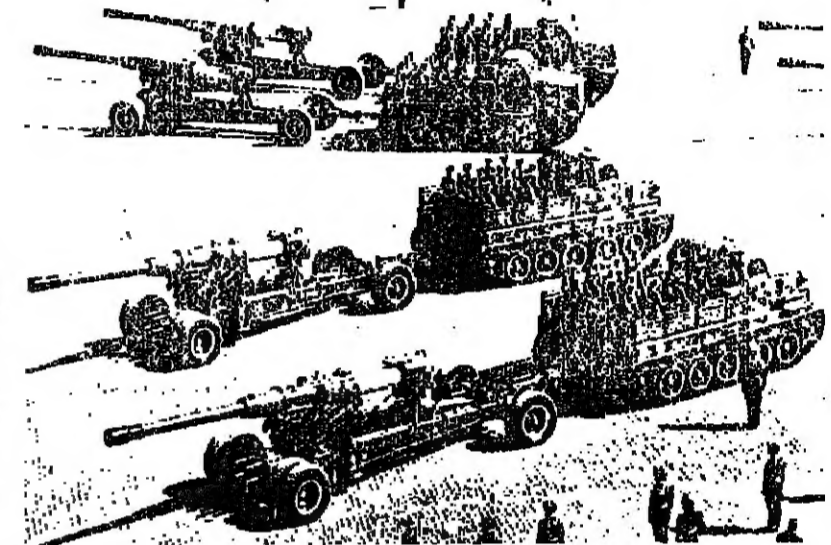
F-4 Phantoms, first received by Israel in 1969, are the mainstay of Israel's air force.

(Rubinger)

## THE NEW ARMS BALANCE



Truck-mounted 130 mm. rocket launcher, unveiled by the I.D.F. this year.



Russian 203-mm. guns are hauled by tracked vehicles.



SA-2 (Goa) missiles, shown here on a Soviet destroyer, are an integral part of the Soviet-built Egyptian air defence system.

### FIVE YEARS

This special edition of the Magazine concentrates on the fifth anniversary of the Six Day War, including the following:

MATTER OF SURVIVAL — Mark Regal talks to Moshe Carmel about the pre-war "waiting period." Page 6.

ISRAEL'S BENIGN OCCUPATION — By Prof. Yoram Dinicoin. Page 8.

THE PALESTINIANS — By Anan Satad. Page 7.

THE PRICE OF BEING ALONE — By Erwin Freskel. Page 8.

CAIRO TODAY — By Lea Stark. Page 9.

WEST BANK AGRICULTURAL REVOLUTION — By David Lenson. Page 10.

INCREASING PESSIMISM IN THE POLLS — By Malka Rabinovitch. Page 11.

THE RUSSIANS AND THE MIDDLE EAST — By Dr. Oded Erus. Page 12.

THE BATTLE FOR GOVERNMENT HOUSE — By Abraham Rabinovitch. Page 13.

THE QUIET BORDERS — Photos by David Lubliner. Page 20.

AN END TO VIOLENCE IN GAZA — By H. Ben-Adi. Page 22.

BOOKS — Page 23-24.

ARTS AND ENTERTAINMENT — Page 31-32.

ON a quiet day, or when the wind is blowing in the right direction, one can hear the Egyptian Army drivers change down as they skirt the potholes and artillery craters on the road that runs parallel to their side of the waterway. Sometimes one can even hear snatches of conversation or the splashing of the fish, largely unmolested these past five years and grown big and fat and hungry, on the persistent chugging of some distant farmer's diesel engine.

There are still enough Egyptian soldiers stationed in the immediate vicinity of the Suez Canal to form a human chain along the entire 160 km. of the waterway. The Egyptians could also position one cannon muzzle (tank or tractor-drawn artillery piece) every 50m. or so along the waterway without drawing on their stockpile of mortars and Katyushas piled up just behind the lines.

From time to time there is an inspection by some Russian "friend." Every detail — fair hair, florid complexion, nondescript uniform closely resembling that of the Egyptians — is visible through the outside Israel binoculars. A couple of Egyptian officers trail respectfully some distance behind.

Canal-crossing bridgehead areas have been gouged out of the banks. The artillery and tanks are all there and the Egyptians could unleash an intensive bombardment, Russian style, at the shortest notice. And no responsible senior Israeli officer has ever claimed that the Egyptians would not be able to effect a canal crossing. The questions the

Egyptians must be asking themselves — perhaps prodded a bit by the Russians — is what the price of such a crossing would be, how long they could hope to hang on to their gains, and what Israel would do afterwards. The obvious answers have helped maintain the quiet idyll for these past 20 months of the post-cease-fire cease-fire.

While the sight of the high-perched Israeli army lookouts, and of the Star of David, fluttering at regular intervals along the Canal, cannot have become more acceptable to any Egyptian officer worth his salt, these speak a plain language which the soldiers can understand. Even Egyptian army officers have enough common sense to recognize incontrovertible facts when they have their noses rubbed in them.

EACH of the Arab armies participating in the Six Day War (with the exception of the Iraqis, who only sent over a token force anyway), lost two-thirds to three-quarters of its weapons. The Egyptians were left with less than 100 serviceable aircraft, 400 artillery pieces and only 300 out of their proud 1,400-tank fleet. The Jordanians fared no better, retaining only 100 out of 450 tanks and losing practically all of their jets and most of their artillery. The Syrians lost two-thirds of their 1,000 tanks and limped back to their bases with only 55 serviceable aircraft and 200 of their artillery pieces.

Contemplating the odds as they are today, the most striking fact

is the enormous part played by the Soviet Union in the military recovery of the Arab countries (and, in the case of Jordan, by Britain and the U.S.). Numerically, the Arab armies are stronger than they ever were. They have obtained more modern and sophisticated weapons and are clamouring for still more.

USING the British Institute of Strategic Studies (ISS) as our principal source of information (and the ISS has a typical British tendency to understatement) the Egyptian Army now numbers close to 300,000 men, including three armoured divisions, four mechanized infantry divisions, five infantry divisions, two paratroop brigades, 16 artillery brigades and 20 commando units. If one is to believe the late President Nasser, speaking at a Khartoum rally on January 1, 1971, he was about to "double the number of more than half a million warriors" he claimed to have at his disposal at the time. This figure is considered acceptable, unlike that given by Hussein al-Shafti, an acting or deputy president, who claimed, on October 20 last year, that the Egyptian army already numbered 800,000 soldiers and declared himself ready "to engage in an all-out conflict." By March 4 this year, al-Shafti declared that Egypt had 850,000 soldiers prepared for battle.

Returning to the ISS statistics, Egypt's present strength is estimated at 2,200 tanks — approximately 60 per cent more than on the eve of the Six Day

War. (June 11, 1967: 300 tanks). They now include 1,200 T 54's and T 55's, the latter equipped with gyro-stabilized guns, which allow the tanks to fire while on the move. The rest include leftovers from the Six Day War period, including T 34's, PT 65's, various amphibious types and BTRs. The ISS report quoted here does not mention any T 64's — the latest available Soviet tank design — although it can be presumed that some will reach the Egyptians sooner or later, if they have not already done so.

In aircraft, the Egyptians are now believed to have a line-up of more than 700 (June 11, 1970: 100), including, according to the ISS, TU 16's and 18's. The TU 22 which the Egyptians may have received already is not yet listed. There is no hard confirmation of the availability of this aircraft, not to mention delivery of the "kitchen" stand-off air to ground missile it carries. The transport fleet includes IL 28's and a variety of helicopters. The mainstay of

(Continued on page four)

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# ARMS

(Continued from page three)

The Egyptian air force consists, however, of interceptors and fighter-bombers, including 110 Sukhoi 7's, 200 Mig 21's and some 200 Mig 17's which are sturdy and reliable ground-support jets, capable in an emergency of being reassigned to interception. The Mig 17's are the only advanced fighter jets which the Egyptians appear to have truly mastered and been able to exploit to the full.

The Egyptian Navy remains more or less at its old (pre-war) numerical strength, now comprising six destroyers, 13 submarines, 20 missile boats (instead of 12) and some 32 motor torpedo boats. The Egyptian naval commando units are, incidentally, the pride of Egypt's armed forces.

**SYRIA** has over 1,000 tanks, which reportedly include a hard core of over 600 modern Russian T 54's and T 55's and an additional 150 T 34's (June 11, 1967: 350). The artillery, down to 200 barrels at the end of the war, now consists of more than 1,000 guns, including Soviet 122's and 152's and the long-ranging 130 mm. gun.

The Syrian Air Force has over 300 first-line aircraft. This is believed to include over 100 Mig 21's and some 80 Mig 16's (roughly equivalent to the Israeli Mysteres) and Mig 17's; 30 Sukhoi 7's; eight IL 14's, and a collection of other military transport aircraft and helicopters as well as training aircraft (June 11: 58 aircraft).

The Navy consists of six Komar class missile boats and some 18 motor torpedo boats. (June 11, 1967: four missile boats, 18 MTP's).

The Syrian Army totals over 100,000 men, believed to include one armoured division, two mechanized divisions, two infantry divisions, one paratroop battalion, five commando battalions and seven artillery regiments.

**DEALING** with Jordan, the ISS puts the Hashemite Army at 60,000 men, including three armoured divisions, four mechanized divisions, five divisions of infantry, two paratroop brigades, 16 artillery brigades and some 20 commando units. The Jordanians have 450 tanks (June 11: 100) including American M 47's and M 48's as well as British Centurions. The artillery possesses some 400 pieces all told, including 105 field guns and U.S. 155 mm. and 203 mm. howitzers and some M 42's. The Jordanian Air Force consists of some 40 aircraft, including 15 F 104 Starfighters, some helicopters and transport aircraft.

The Israel Defence Forces, according to the conservative ISS appraisal, consisted in 1971 of four armoured brigades, four infantry brigades and one paratroop brigade. The Army's 76,000 regular cadre and conscripts could, says the ISS, be boosted to 300,000 men by mobilization within a matter of 48-72 hours.

At the time of going to press, the ISS was able to enumerate 300 M 48 tanks, plus 450 Centurions and some 25 M 60's, all brought up to Israel Army standards by being completely refitted and equipped with the 105 mm. (Israeli-manufactured) gun. This is a battle-tested veteran, now likely to be deployed in this part of the world, although unlike the T 65 which the Egyptians have, none of the Israeli tanks is mentioned as having gyro-stabilization. There are, of course, the 100 T 67's (the Soviet TU-22's and 50's captured from the Egyptians).

The report also makes no mention of the Egyptian missile force.

Supersonic Mig-29 (above) and TU-22 aircraft are now being supplied to the Egyptians by the Soviets.

tion of the delivery of other important items since revealed as being in operation with the IDF. These include the self-propelled 155 mm. howitzer and the 176 mm. gun. Nor does it mention the M-113 troop carrier, come to replace the sturdy half-track, the World War Two veteran which has served the IDF in three wars and is now gradually being phased out. Last and certainly not least, there was also the announced delivery of more Patton tanks.

The ISS report also insists that Israel has in operation a surface-to-surface missile, the MD 680, with a range of 280 miles (400 km. approx.), which it claims had "gone operational" some time during 1971.

### Missile boats

The Navy is said to have 12 Gabriel-carrying missile boats, nine MTE's, eight patrol craft, ten landing craft, three submarines and one destroyer which the ISS says is now being used as a training ship. The Navy's elite unit, its naval commandos, numbers some 500 men.

Under the Israel Air Force heading, the report lists 374 combat aircraft. Deliveries of Phantoms, Skyhawks and Hercules transports announced since publication of this report must also be taken into account.

The report, probably compiled some time early in 1971 or possibly even before, mentions 60 Mirage III C's; 76 (Phantom) F 4E's; 72 Skyhawks (A 4H); 30 French Ouragans; 27 Mysteres; nine Super-Mysteres and 85 armed Fouga trainers.

To the transport fleet one should add an unspecified number of G-55 heavy duty helicopters; four-engine Hercules freighters and, continuing with the list, 15 Noratlas 12 Super Epsilon helicopters and eight Hawk "Sam" (surface to air-missiles) batteries.

The numerical odds have obviously not changed to Israel's advantage since the Six Day War. One can, however, translate tactical and technical advantages into numbers. While Israel now lies beyond the range of fighter interceptors operating out of Egyptian bases, Israeli warplanes need only a few minutes' flying time to get to the very heart of Egypt. This means that fewer planes can carry a greater payload — without going into any deep technical comparison between, say, the Phantoms and the Mirages (a Phantom can carry four to seven times the payload of the French plane; it also costs four times as much).

### Frontiers

The near ideal frontiers Israel has gained are additional safeguards, reducing manpower requirements which would have been overpowering. Indeed, any return to the pre-1967 borders in the present circumstances would, from a pure military point of view, be suicidal. A deployment of Luna missiles (having a range of upwards of 80 km.) would threaten every urban center in this country.

Defence Minister Moshe Dayan sees no danger of any such thing happening in the course of the next 10-15 years. Speaking at a recent graduation ceremony at the Weizmann Institute in Rehovot, Dayan bluntly noted that he saw neither a partial nor an interim

settlement with the Arabs in the offing, and stressed that Israel would have to make its plans now for 1980-85.

Apart from an inevitable graduation to more sophisticated military hardware, we can translate Mr. Dayan's outlook, in plain language, into increased firepower, increased mobility, and a further boosting of the defence forces' deterrent potential in terms of anything in its class yet available on the market and has become No. 1 export item. Maybe the most striking can't hope to repeat what he has said more than once in a decade. But the Israeli taxpayer can rest assured that he is getting more than his money's worth in the maintenance of a deterrent image.

Obviously this will mean a transition to new concepts, conceived and hatched out by the Israeli high command. An example of Israel's technical capabilities is the Gabriel sea-to-sea missile, rated as the first operational missile of its kind available in the Western world. It is still superior to

anything in its class yet available on the market and has become No. 1 export item. Maybe the most striking can't hope to repeat what he has said more than once in a decade. But the Israeli taxpayer can rest assured that he is getting more than his money's worth in the maintenance of a deterrent image.

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**DURING** all those traumatic hours and days of May 1967, when the Government seemed to be paralysed and anxiety spread through the land, there was one Cabinet Minister who kept on warning his colleagues that time was running out, that action must be taken — that depending on foreign powers was a sterile policy, and that the longer Israel waited to take defensive action, the higher its casualties would be. On occasion he was in a minority of one, but undeterred stuck to his call for action.

That man was Moshe Carmel, then Transport Minister, today still active in politics and often Acting Chairman of the Knesset Foreign Affairs and Security Committee. He is very often considered to be the "backstop" for Minister-Without-Portfolio Israel Galili, his old comrade from Ahdut Ha'avoda days.

When asked to comment on the diagnosis invoked by the minimalists and maximalists — for contradictory purposes — that the Six Day War was not a war for the survival of the Jewish State against the massed Arab armies, Mr. Carmel scoffs: "All those people are using the privilege of hindsight in order to justify their present political stand. I can assure you — from personal knowledge — that not one of them said we were not under threat of annihilation at the end of May 1967 — whether it is Aluf (Res.) Matityahu Peled, former Housing Minister Mordchael Bentov or Aluf (Res.) Ezer Weizman."

When I asked him what June 4, 1967 meant for him, Mr. Carmel reflected for a moment and then replied: "It was a war for the very survival of the State of Israel and for its free existence in the future. On that day and in the preceding fortnight, Israel was under the threat of annihilation. In those days we witnessed the threatening build-up of the Egyptian military machine. Nasser concentrated his forces in Sinai and along our southern border. He had 900 tanks there. The Sinai Desert became one huge military base poised to attack Israel. Nasser announced the closure of the Tiran Straits, renewing the sea blockade on Israel from the south. In the north, Syria organized its forces for the attack against us — after attacking us and causing serious damage to our farmers and their farms for the past 19 years.

"It was clear to all of us that we were being faced with a build-up leading to war. It must not be forgotten that (the late Premier Levi) Eshkol announced on a number of occasions that, by blockade of the Straits, Nasser had purposely created a *casus belli* — which the Egyptians made no secret about."

Here Mr. Carmel recalled his feelings at the time: "I saw a danger that the Egyptians would initiate battle action, the threat to us was quite obvious. Had they taken the initiative and hit our few airplanes, the relatively few airplanes we had at the time, or our ports and bridges — or any other utilities — our situation could have become critical. Self-defence would use of arms became increasingly essential to my mind — as I began to grasp the scope of what might come — the threat to our very existence — if we did not act."

Returning to my opening question: "I saw in June 5, 1967 the day of the War of Survival, for it was on the very day that it resolved. It came to be known as the Six Day War but it was settled on Monday morning on the first day. It was a war of survival. The problem then before us was how best to destroy the attacking force — in order to ensure that it would not threaten us again, and in order to create conditions leading to peace after the war — the threat imposed on us since 1948 — had ended."

I asked whether the reason he stood firm on his demand to act, while other Cabinet Ministers hedged, was because he knew the I.D.F. was having been Commander of the Northern Front — at the head of the famous Carmel Brigade — in the War of Independence, while other Ministers were not so confident that the I.D.F. could defeat the massed Arab armies.

He spoke carefully: "It was not only that I was an Aluf but I closely followed I.D.F. development and expansion over the decades. I was fully confident of its strength to defeat the enemy if we acted at the right time and with appropriate methods. I confess to having apprehensions lest we miss the right moment of action and that there might be surprise enemy action — in this matter my view was identical with that of the members of the G.H.Q. who took part in those long, long sessions in those days."

# MATTER OF SURVIVAL

**MOSHE CARMEL, who was Minister of Transport in June, 1967, disputes recent claims that Israel was not faced with a threat of annihilation during the waiting period before the war broke out. He's interviewed here by The Post's MARK SEGAL.**



Mr. Carmel with Abba Eban at the U.N. in 1970: disagreement on the question of outside intervention.

— the threat of the massed Egyptian troops poised along our southern border. I feared their military initiative. I tried to argue that we still had the time factor to our advantage, as Nasser's military build-up was not yet entirely complete, and I feared as the days of the waiting period piled up that we would have more difficulties. Indeed my main motivation was to reduce our casualties as much as possible. But in addition (here he stressed every word) there was the overall military — political view of the necessity for us to take our fate in our own hands and to smash the aggressive Egyptian build-up."

Mr. Carmel argues that Eshkol's role has been grossly misunderstood and under-estimated. "We should never forget that Eshkol as Premier and Defence Minister readied the army for the test of the Six Day War. Also, it was my personal impression that, from the very beginning, Eshkol understood that diplomacy would not save us. He grasped from May 15, when Nasser started moving troops into Sinai, that battle was inevitable."

### No outside help

Mr. Carmel continued: "My personal conviction was fortified, not only because I had been in the army — after all I left active service after 1948 — but from an overall view of developments. From the very first moment I never believed that any outsider would lift a finger to save us — and I certainly did not believe in intervention by international forces. I remember well (Foreign Minister Abba) Eban's trip to Washington — which was made in keeping with a Cabinet decision — and en route he found it necessary to call on de Gaulle."

Q. Do you mean his visit to de Gaulle was on his own initiative and not by Cabinet decision?

A. (Emphasizing every word carefully) "I said that the Journey of the Foreign Minister to Washington was decided on by the Cabinet."

He explained: "Some Ministers really believed that outside intervention would bring salvation, and they jumped at the American proposal that the maritime powers organize an 'armada' that would break the blockade of the Tiran Straits. It was assumed by the Cabinet that Nasser would never dare open fire on those ships."

"I never believed in it for that moment. Such an idea presented no solution whatsoever. For the problem was the ominous results of this waiting period. But most Ministers disagreed with me and believed in the idea of international intervention, and voted for the waiting period."

He explained: "Some of the Ministers really believed that the scheme held out a real prospect, and the others were so terrified of the idea of war that they would have grasped at any straw, hoping for some miracle. I said at the time that there was no prospect whatsoever that the Six Day War would be reopened. And even if it were, it would be reopened by some miracle, they were that — at the head of the famous Carmel Brigade — in the War of Independence, while other Ministers were not so confident that the I.D.F. could defeat the massed Arab armies."

known that B-G opposed taking military action, and that he had expressed the opinion that the general mobilization had been a mistake, and that Israel had simply to dig in and await developments. I also think that Ben-Gurion did not believe that we were capable of waging this war alone. Members of the Cabinet heard from him that, as long as we did not have any of the Powers on our side, any action taken by us would be a dangerous adventure. He influenced quite a few Ministers, for them he was after all still an authority on military matters."

Mr. Carmel particularly so with the N.R.P., and its leader, the late Haim Moshe Shapiro, who was among the most adamant against taking independent action."

### Dayan appointment

When we touched on the effect of the formation of the National Unity Government and the appointment of Moshe Dayan as Minister of Defence Mr. Carmel stiffened loyally into traditional party lines.

(Ahdut Ha'avoda rivalry with Mapai has always been particularly pronounced in security matters.)

"I do not doubt that the formation of the National Unity Government did a tremendous amount to hearten the public and raise morale. There were tensions and apprehensions and even panic after the long waiting period and the reports of the enemy build-up heightened by Nasser's arrogant declarations. The National Unity Government brought about a partnership of the nation as a whole behind the war effort."

"However, from a practical viewpoint, it changed very little as to the outcome of the war. When on June 4 practically all the Ministers, excepting the two of Mapai, voted for immediate action — and that included the loudest doves — it was because of the information on our possession of a further build-up on the Egyptian and Syrian fronts and that Israel troops were advancing through Jordan to our lines. We felt the noose was tightening around our necks. It was crystal clear that diplomacy had failed — de Gaulle was stillborn, and we opted for self-defence — that is, except for Mapai. But I certainly do not think the inclusion of Dayan and Galil altered anything basically. I am sure it would have happened without them."

### Feared casualties

"Look here, the Government was in something of a quandary. They feared casualties. One of the Ministers cried out: 'It will be terrible, there will be many killed.' So I said: 'If we put off action for much longer, then there will be many, many more casualties, and there is unfortunately no other way left to us.'"

"They feared the horrors and the horrors of war, and they wished to avoid war."

Mr. Carmel confirmed that Ben-Gurion had some influence on events, although he was in firm opposition to the Eshkol Government to the very end. "It was

Q. Were you also a minority in the discussions inside Ahdut Ha'avoda at the time?

A. "I do not remember that we had any such discussions at the time."

Q. We returned to the charge that

Israel's existence was not really threatened in 1967. "That is very clever hindsight which comes to justify a current political stand of 1973 adopted by the person who takes it. Today both Peled and Bentov write that there was no threat to Israel's existence within the boundaries of 1967, because they want to pull back to those boundaries."

However, Mr. Carmel recalled, Peled and Bentov spoke quite differently in 1967. As to Weizman's similar claim at the other pole: "The Land of Israel Movement says we did not embark on war in order to defend our very existence but in order to claim our ancient historic rights."

Here he recalls some bad hours: "Even in the gloomiest Cabinet sessions, the word 'annihilation' itself was not spoken. It was perhaps because we all knew at the back of our minds that the very fate of Jewish survival in this land was at stake. No one, not in the Cabinet, not in G.H.Q., indeed throughout the public, mentioned at the time the phrase — threat to our survival — but we all felt it in the air. Nor did we go into battle to claim our ancient historic rights, and certainly not out of any inclination to trigger happiness. When the war ended and the enemy lay in disarray, our confidence was restored. It was then that (late Education Minister Zalman) Aranne proposed we call it the War of Survival (Mihemet Kiyum). Others said: War of Salvation (Teshuva). It was generally agreed not to give too much of a symbolically significant name to the war, and as the final choice of the Six Day War crystallized."

He said that in the early part of 1967 no one in Israel expected an all-out war with the Arabs. It was felt that Israel's deterrent force would hold good to keep war at bay until sometime in the 1970s. "However we have learned to our cost that Arab logic is not our logic," he said, noting that the outcome of the war justified the Israel prognosis and that Nasser had made his great historic mistake. Mr. Carmel's rule is: "We have always to take into account that the enemy logic can be quite different from that of logical thinking we attribute to him. We can believe that there is no point to war, but that does not fit Arab logic as the past has shown, and it must guide us in the future."

Mr. Carmel's reputation as a military expert has been enhanced by the fact that he was the first prominent Israeli back in late 1967 to warn of the threat of guerrilla warfare by the terrorist organizations from across the northern borders. He continues to warn against any illusions that the terrorist groups have disappeared altogether, noting that there are concentrations of them — 5,000 at least inside Lebanon — waiting to act against Israel.

He concurred that the successful handling of the Sabena hijack incident at Lod was a good deterrent, but it did not mean they might not try again, seeking easier targets outside Israel.

Did Mr. Carmel think the Israel public could take the present situation of no-war, no-peace for long? "I know there is yearning for peace. Everyone strongly wants to end the state of war, after all we are in our 25th year and we have known only wars. We have lost the best of our youth. There is hardly a home without mourners. So much of our resources are devoted to security needs. At the same time I do not think Israelis are tired. I am confident that should any danger to our existence arise again, then everyone will combine to do the best they can."

"Above all, the I.D.F. has become stronger than ever before. This after all, is the key to peace. It will not come through our being weak, but only after the recognition has sunk into Arab minds that they can never, never destroy Israel, and that they have to learn to live with us in peaceful coexistence, and learn to be good neighbours."

Q. We returned to the charge that

# ISRAEL'S BENIGN OCCUPATION

WHEN, in 1967, the Israel armed forces swept triumphantly through the West Bank, Gaza Strip and the Golan Heights, neither victor nor vanquished truly believed that half a decade later these territories would still remain under Israeli occupation. It was indeed, hard to foresee at the time that an unprecedented military blitzkrieg would be followed by an equally unique psychological blitzkrieg between Israel and the Arab countries. For many years to come, historians will probably debate the missed opportunities and the shattered hopes that have brought about the political standstill which characterizes the Middle East conflict in mid-1972. By and large, the prolonged occupation is the outcome of political immobility no less than of the military mobility of 1967. But the fact remains that occupied territories are. Regardless of who is to blame, irrespective of the why and wherefore, Israel has been governing the territories for the last five years.

A five-year-old occupation is rarely a passing episode. But this particular occupation has become a momentous event. Arabs and Jews — who for so many years grew accustomed to viewing one another through a glass darkly — have suddenly come face to face. Much to the surprise of all and sundry, the encounter, far from generating friction, has demonstrated that Arabs and Jews can live together and work together. Thousands of Arabs freely commute every day to Israel proper for remunerative work and for pleasure. Joint Arab-Jewish commercial undertakings are proliferating. Modern facilities, higher technology and a better system of social welfare have come to the occupied territories, and are there to stay.

Most important of all, the message of peaceful coexistence, conveyed in the past 60 months, explodes the myths of the previous 60 years. It is now clear to countless Arabs and Jews that the images which they used to have of each other — the deposits of accumulated propaganda, and prejudices — do not correspond to reality. The Constitution of UNESCO so rightly declares that, "since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed." Paradoxically, the cornerstone for the defense of peace may have been laid during the occupation. Thus, an unfortunate state of affairs, where a foreign rule is imposed on more than a million human beings, will perhaps prove of immense benefit in the long run. Out of the strong may come forth sweetness.

## Irrational reputation

The Middle East has a reputation for irrationality. Nowhere is this irrationality as obvious as it is along the Jordan River. For its whole length, on both sides, thousands of troops are entrenched and have periodically exchanged heavy fire in the last five years. An imposing electronic fence seals the river, and not a their lives trying to scale it. Yet, the bridges over the river are open, and traffic continues all the time. Commerce proceeds normally, tourists and pilgrims come and go, and Arab politicians ply the route to impart information and solicit advice. Traffic is known not to have stopped even while shots were being traded just a few kilometres north or south of the bridges. Hence, the penalty of straying from the bridges may be dire, but the bridges themselves are a testament to the business-as-usual syndrome.

One hot day, early last summer, I was standing with an eminent French jurist on Allenby Bridge, Bank

near Jericho. We were watching hundreds of Arabs — men, women and children — cross the river from the East to the West Bank. They were part of an influx of over 100,000 persons from neighbouring Arab countries who chose to spend their summer vacation in the territories occupied by Israel.

My friend observed the proceedings with open amazement, and finally said:

"You know, during the Second World War, from 1940-1942, I lived under the Vichy Government in the unoccupied part of France. Life was not easy, with compulsory labour and what have you. But at least we did not have the Nazis in charge. Practically every night, particularly after the Germans had executed French hostages at Nantes, de Gaulle would try to cross the Armistice Line from the Vichy France to the area run by the Nazis. Many of them were killed in the attempt, but still they would come. Not a single case, however, is on record of anyone in his right mind trying to cross the line in the West Bank, it failed miserably in

Last July, the first International Symposium on Human Rights was organized by the Tel Aviv University, and about 20 experts from half a dozen countries attended it. Participants had a number of open-hearted conversations with Arab leaders in the West Bank, including a former Minister in the Jordanian Cabinet. Those who were outspoken in their demand that Israel withdraw from the territories forthwith. When, however, a question was put to them regarding Arab allegations of torture, rape, disorderly conduct of troops and the like, they thought that their guests were joking. Nobody takes these allegations seriously, they said.

Patently, where there is power there is always the abuse of it, and in the course of five years there have been cases of excesses on the part of military commanders. Almost invariably that happened in the Gaza Strip. For four years, the inhabitants of the Strip were left virtually to their own devices, and in the theory that minimum interference would produce maximum results. While the same theory worked out effectively in the West Bank, it failed miserably in

Six Day War. That, Mr. Bach said, he understood and accepted. But he had learned that the Military Government had decided to give financial support to women whose husbands had left their families to join El Fatah. Was not that going a little too far, the State Attorney asked. Are leaders were outspoken in their demand that Israel withdraw from the territories forthwith. When, however, a question was put to them regarding Arab allegations of torture, rape, disorderly conduct of troops and the like, they thought that their guests were joking. Nobody takes these allegations seriously, they said.

I would venture to suggest that while such an exchange of words could possibly take place elsewhere, in all other countries that I can think of the roles of the soldier and the lawyer would have been reversed. The lawyer would brandish the banner of individual responsibility, whereas the soldier would insinuate that

One of the surprising things about the Israel occupation, writes International Law Professor YORAM DINSTEIN of Tel Aviv University's Faculty of Law, is that many of the liberal policies have been introduced by the military. The over-all effect of the occupation, he says, has been to prove that Arabs and Jews can get along together. Prof. Dinstein teaches the only course anywhere on the international legal aspects of the occupied territories.

opposite direction, into the occupied territories. In France I hear and read all the time broken down completely, the regular army was called in. The officers in charge faced a problem similar to that confronted by the French General Jacques Massu when ordered into the Casbah in Algiers. But, surprisingly, in a few months' time they managed — without major bloodshed or devastation — to regain full control of the Strip.

## Propaganda picture

The term "occupation" invokes deep-rooted emotions among many people, especially in Europe, and conjures up the bogey of a Gostapo collar and the firing squad. This is, indeed, the picture that Arab propagandists are trying to paint for world public opinion. Many critics fault Israel for its policies on the basis of their knowledge of other occupations, believing that if you have seen one occupation you have seen them all. This shows in Dinstein's words, how much he is to be critical than to be correct.

In reality, the Israel occupation is unlike any other occupation, past or present. For one thing, you can cross the other occupied territories and have no notice of the presence of the military, except close to the border. There has not been a single execution in five years. Hostages are not taken. Compulsory labour is not taken. Looting is unheard of. On the other hand, freedom of expression is enjoyed in the occupied territories as never before. (The Jerusalem Arab newspaper "Al Kuds" is probably the least-censored Arab daily in the Middle East), and recently free municipal elections were held throughout the West

the Strip because of different socio-economic conditions. Last year, after public order had broken down completely, the regular army was called in. The officers in charge faced a problem similar to that confronted by the French General Jacques Massu when ordered into the Casbah in Algiers. But, surprisingly, in a few months' time they managed — without major bloodshed or devastation — to regain full control of the Strip.

Whereas the operation as a whole is a model of its kind, some ancillary measures have been controversial in Israel. Initially, objections were raised to the cutting of security roads through the refugee camps. More lately, the fencing off of the whole area connecting the Strip to Sinai has brought official inquiries. The debate is still raging in Israel as to who gave the order to do what and why. But, typically, even the exceptions to the pattern relate to a generally benign occupation. He noticed in another place at another time, if only the cutting of security roads and the fencing off of lands were the sole complaints of occupied people everywhere!

## Military initiatives

Possibly the most peculiar aspect of the Israel occupation is that all the liberal policies have been introduced by the military, and at times only lukewarmly supported by the civilians. An interesting case in point came to light at the Tel Aviv International Symposium (of which a transcript has in the meantime been printed in the first volume of the Israel Yearbook on Human Rights). The State Attorney, Mr. Gabriel Bach, had a complaint registered. He referred to the fact that Israel opted to introduce its advanced social welfare system into the West Bank, and even pensions to widows and orphans whose fathers and husbands had died in battles against us in the

support of a humane policy is tantamount to aiding and abetting the enemy. Only in Israel is it the soldier who gives the lawyer a shrift given to such persons in the territories. It is, I believe, justifiable. What is not justifiable is that the Government is unprepared to consider the idea of bringing a truly objective investigative team to Israel from one or other of the non-governmental organizations with unimpeachable credentials. Israel has nothing to lose, and everything to gain, from a searching scrutiny of its conduct in the occupied territories.

Finally, and inevitably, the Arab refugees. It is the boy of fate that, instead of the refugees getting back to their homes in Israel, Israel has come over to the new homes of most of them. This has created a golden opportunity for Israel to reveal in action what it has preached for two decades, namely, that the problem of the refugees is not insoluble and that, with good will, these victims of war, propaganda and self-interest can be integrated in their own surroundings. The Arab governments have kept the refugees in their camps as a festering wound, so as to inflame the whole Middle East. Now, however, that the "host" countries can no longer do their worst, and Israel can do its best, there is no reason in the world why the refugees should be treated as a long period cannot be overruled, and the enormous financial burden cannot be carried by Israel alone. But Israel has acquired incomparable experience in absorbing hundreds of thousands of displaced persons, and might do much to solve the

The trouble is that, officially, the Government takes the position that the Fourth Geneva Convention is inapplicable to the occupied territories. This position is based on what I believe to be a dubious, if not untenable, problem.

# Residents of the territories have also 'created facts'

"WHAT thinking?" asked the prominent West Bank notable with some surprise, in reply to a question about the changes in the views of the Palestinians on the West Bank and the Gaza Strip in the five years since the Six Day War. "Nobody is thinking; everyone is busy counting money."

He went on to say that the Arab population of the administered territories is preoccupied with purely domestic and practical issues, seeking to improve its situation in the labour field, in agriculture and industry, and to increase its exports both to Arab countries, and, through Israel, to the world.

This is only part of the truth. In addition to economic achievements, and perhaps also because of them, two other major developments have emerged — the acceptance of the growing coexistence with Israel, and the blossoming of an indigenous and independent Palestine national consciousness.

The current situation has developed as a result of three major stages of thinking in the territories, the first of which was the euphoric state of relief which the Palestinians experienced in the immediate aftermath of the war. Just as the Israelis were relieved by their great victory, and the residents of the West Bank and the Gaza Strip were relieved by the unexpectedly considerate behaviour of the feared Israelis. They were occupied to be sure, but the occupier was interested in seeing the sights, finding the bargains, and practicing his Arabic, not in exacting revenge from his ancient enemy.

Both sides were unsure of the nature of the relationship, and of its duration. The residents of the territories cooperated with the military government because they were anxious to get normal life started again.

The spirit of cooperation with the Israeli authorities began to diminish a little later, with the growth of terrorist organizations anxious to continue the armed struggle against the Israeli enemy. At the beginning there was identification with these terrorist groups because they were Palestinian and not merely Arab, and the being so did not share in the disgrace of the defeat of the Arab states.

## Second stage

Thus the Palestinians entered a second stage, during which they attempted to sit on the fence. They were developing commercial contacts with the Arab states across the Jordan River, and with Israel across the old "green line" at the same time. They could not afford to align themselves with any side, be it Israel, or Jordan, or the terrorists.

The limbo into which Palestinian allegiance had led itself provided special dividends for 8,000 former employees of the Jordanian Government, teachers and officials, who suddenly found themselves receiving two salaries — one from the Israeli Military Government, and one from the Jordanians across the river.

The Palestinians also experienced a disillusionment with the Jordan. There are plans to renege on the Fatah, the Marxist-Leninist Popular Front for the Liberation of Palestine, and

## Jordan action

The third stage, of disillusionment with Jordan, came in September, 1970, when the Jordanian forces struck ruthlessly at the Palestinian organizations, crippling them. In July of the following year, the gangs were virtually eliminated in yet another blow in the Jerash-Ajloun area of northern Jordan.

The September, 1970 events in Jordan had stronger impact on the West Bank than on the Gaza Strip, which nevertheless was stunned by the death of Egyptian President Gamal Abdul Nasser. The West Bankers had second thoughts over previous calls for reunion with Jordan, and by then the Gazans no longer had anything to go back to. Their attachment to Nasser does not seem to have been consolidated by his successor, President Anwar Sadat, in whom neither the Gaza Strip residents nor the West Bankers seem to have any real confidence.

The reaction of the local Arabs to the events of the late 1970 was represented in a memorandum which a group of West Bank Palestinians sent the U.S. Secretary of State William Rogers in May, 1971, urging that the local population be given the right of self-determination.

Simultaneously, the local Palestinians stepped up their political activity. In the course of the past year, they came to realize the decline of the terrorist movement, the impotence of the Arab governments and the change in the Jordanian attitude from suppression of Palestinians to a recognition of their right to conduct their affairs independently.

As was suggested in King Hussein's recent scheme for a Jordanian-Palestinian federation linking Jordan with the West Bank. In recent months, the local Palestinians have begun to assert their independence by requesting local elections (just held here) and seeking wider local authority, as Hebron Mayor Sheikh Mohammed All Ja'bari did recently.

## Home rule

Some form of home rule in the administered territories now appears imminent; and it may pressage an end to Israeli military government. However, the Israeli presence is unlikely to be reduced.

Indications are that the territories will maintain an even closer relationship with neighbouring Jordan. There are plans to renege on the Fatah, the Marxist-Leninist Popular Front for the Liberation of Palestine, and

Some kind of home rule in the West Bank and perhaps in Gaza can be anticipated in the near future, writes Arab affairs reporter ANAN SAFADI in this analysis of the effect of five years of Israeli rule on the Palestinians.

## Residents of the territories have also 'created facts'

are expected to come this summer, the first having crossed yesterday.

Closer, non-political, relations with Jordan are currently being opposed by a group of young intellectuals, mainly concentrated in East Jerusalem and neighbouring Ramallah and El-Bireh. The majority on the West Bank and in the Gaza Strip, however, views Jordan as an essential area through which the economic, social and cultural ties with the Arab world must be maintained. The latter group agrees with the Israeli authorities, who are against the isolation of the local Arabs in a kind of ghetto.

The main argument being raised by the various circles in the administered territories is that

## Some kind of home rule in the West Bank and perhaps in Gaza can be anticipated in the near future, writes Arab affairs reporter ANAN SAFADI in this analysis of the effect of five years of Israeli rule on the Palestinians.

Israel should negotiate with the various local Arab circles expect Israel to make the first moves in shaping future coexistence with the Arabs. "First, you should start right here. Give us autonomy," said an East Jerusalemite, adding: "We learned to coexist with you, others did not. Your experience with us will be the example to the others." This is exactly what Israel has been seeking since the Six Day War. The time yet does not seem to be quite ripe for any final determination of the relationship between Israel and the territories. That can wait for an overall settlement; in the meantime, local attitudes can be expected to continue to mature as they have for the past five years.

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# THE PRICE OF BEING ALONE

By Edwin Frenkel

THE most salient fact about the Six Day War is that it was politically inconclusive. The great trauma of the battle is starkly contrasted by the absence of change in the political relations between Israel and its neighbours.

The political conflict was left intact because the war was brief, conventional and thus restricted to a clash of armies, leaving the civilian bases unscathed; and because there were external powers — the Soviet Union, other Arab states and interested parties such as France — who used their resources and influence to prevent the verdict of battle from being translated into new political fact.

As a result the one purpose of war, however brutal, namely to permit armed violence to render a decision between conflicting political aims, was effectively thwarted. For the Arabs this meant that, despite military defeat, they retained the capacity to resist Israeli will. For Israel it meant that, despite victory, it lacked the capacity to reap the most important fruit of military success.

In the immediate postwar shock, this failure was recognized by neither side. In Cairo and Amman there was a sense that everything had crumbled; in Jerusalem it was felt the millennium was at hand.

But as the first weeks passed sobriety emerged. Nasser, with the Kremlin and the oil money of sheikdoms behind him, realized he could not afford to let the war machine to make certain nothing would.

King Hussein's position was more tenuous. He had been struck on home ground. He had lost almost half his population and territory and the potent symbol which is Jerusalem. Moreover, he lacked the external political support that Nasser could muster.

### Hussein's dilemma

Yet the same weaknesses which led him to follow Nasser into the war now, in more desperate form, also prevented the King from defying Nasser. On the one hand, he was driven by his very tangible losses to accept the verdict of war and strike a bargain with Israel. But since such admission of defeat was precisely what Nasser was still strong enough to resist, Hussein could not act. The King's desperation was deepened by the fact that the other side on which he leaned — the U.S. — could neither eclipse his dependence on Nasser nor restore the losses of battle. Paralysed by such impotence, Hussein also became exposed to mounting challenge at home.

The measure of Nasser's resilience and Hussein's helplessness was the measure of Israel's dilemma. Having sustained a threat to its national existence, Israel was resolved to parlay military victory into a political conclusion which would prevent the recurrence of a similar threat in the future. But since such a conclusion was precisely what the Arabs and their allies were intent upon resisting, the war left the region in a new and unprecedented political limbo. It had erased the consent, however porous, accorded the arrangements of 1949 and 1956, and had failed to provide a substitute.

Moreover, just as the Arabs were able to enlist interested supporters to deny the war the powers of political decision, so were they enabled, with wide support,

to accuse Israel of responsibility for the lack of a settlement which ensued. Denied the ultimate fruit of military victory, Israel was also blamed for this failure, blamed for the Arab's resentment of defeat which could lead to new war.

The result, for Israel, was a fundamental frustration. Military victory was denied its bargaining power, self-defence was denied its moral sanction. The ordinary usages of international politics appeared not to apply for the Jewish State. This circumstance was, of course, merely a faithful reflection of the international line-up of interest and power. But just as the body influences the mind in the individual, so the changes in power relations for a nation affect its thought. In a word, the circumstance drove Israel inward. It deepened the sense of isolation which Jewish history had in any case bequeathed the Jewish State.

### Sense of isolation

This sense of isolation had also been intensified in the crisis immediately preceding the war. Israel then felt itself physically alone, joined in its fate only with the Diaspora. But apart from the defection of de Gaulle, it had also had a sense of wide moral support. This could not in physical extremis count for much, but it counted for something. The irony of the victory was the loss of moral support that came with it.

The resultant sense of isolation prompted two contrary reactions: a more vigorous self-affirmation and a more acute sense of vulnerability. It is this ambivalence and its paradoxes that has largely characterized the five years since the war.

Psychologically buttressing the thrust to self-affirmation were, on the one hand, Diaspora Jewry's explicit avowal of a shared fate, and, on the other, Israel's new access to, and control of, the land and the land symbols of its previous national sovereignty and national integrity.

The Land of Israel Movement which sprang up in the wake of war — and which affirmed the oneness of the Jewish people and its oneness with the Land — expressed only in the most radical and unambiguous way a sentiment which nestled, in differing measure, in every Israeli.

Such affirmation of national uniqueness, since it involved affirmation of the People, its Past and its Land, brought with it new thresholds of sympathy for and interest in the Diaspora, Jewish history and religion.

### Ambivalence

The difficulty however was that both the Diaspora and the Land were not unalloyed receptacles for national enthusiasm and integrity. They could also be receptacles for the sense of vulnerability as well.

The case of the Land was most vivid. Embracing it as an act of self-affirmation, meant embracing its inhabitants as well. This expression of national self would therefore also mean its opposite, namely greater heterogeneity. And heterogeneity would mean increased national vulnerability.

The duality was more subtle but no less telling with regard to the Diaspora. On the one hand, Israel's sense of isolation was a response that could be shared by all Jews. If Israel stood alone, all Jews stood alone. This was clearly expressed on the eve of the war. It continued in the aftermath. And issuing into greater self-affirmation it led to increased ality, increased donations, increas-

ed Jewish tourism, and a heightened sense of Jewish identity at home.

But such an inward thrust was in many ways more problematic for Diaspora Jews than Israel. It involved the threat of estrangement from immediate surroundings. Moreover, since Gentile support for Israeli self-affirmation was now distinctly qualified, this threat was increased.

Thus while Jewish fate was shared, Israel also became aware that pushing self-affirmation too far brought with it criticism from its most important ally, Diaspora Jewry. They, in their own way, were manning the front-line of Israel's felt isolation. They could share the heightened nationalism, but they also demanded, for reasons of their own sense of vulnerability, that it be tempered. And if Israel needed their strengths, it had also to mind their weaknesses. Consequently, while they were relieved and proud in victory, they too, influenced by their location, wondered if Israel was not too "stubborn," too "arrogant," too insensitive to "world opinion." Out of their unease they demanded a better image, better propaganda, precisely when Israelis were driven by their own circumstances to care less. Shared isolation and its heightened national feeling could mean oneness, but it could also mean alienation between Israel and Diaspora.

### Garrison state

Those Israelis most sensitive to the vulnerability inherent in Israel's inward thrust dwell on the dangers. They predicted a "garrison state," a modern Sparta, in which all resources, all feeling, all mind, would be harnessed to future and inevitable war. Religious-nationalist demagogery would be trumpet, suppression of dissidents and the Arabs inside the gates would be its whip. Such an Israel of blood and iron might endure, but would not be endurable. And they dwell on the growing Russian shadow to show it would not even endure.

They pointed to the paradox of an Israel which in the very effort to walk more steadfastly alone had to rely even more on external, that is American, support. To assume the U.S. would for long suffer it was folly. Self-affirmation would in the end become the mortgaging of self to Washington.

These were predictions, with their own inherent logic. But as months and years passed and as the status quo held firm despite its felt inconclusiveness, a quite different irony emerged. Nationalist affirmation was producing greater social heterogeneity rather than cohesion. Directed at the Land this meant more Arabs, and more Arab participation in the economy and society. Directed at the Diaspora, it also meant more ality and its social tensions. Directed at defences, it also meant inflation. Differences — economic, social and cultural — thus became wider and deeper, threatening the very social and political consent which brought them into being.

From predicting a garrison state, the radical critics of a politics of self-affirmation now dwell on the spectre of a state in disarray.

Just as the radical nationalism of the Land of Israel Movement could set off a spark in every Israeli, so too therefore could its opposite, the radical enunciation of vulnerability. Both were logical end-points in Israel's postwar situation. Most Israelis were reluctant to embrace either pole fully and opted for a more cau-

tioned intermediate stance. Despite the uncertainties brought on by the war, the burdens were still bearable and the unpredictable and spontaneous processes of life still appeared a more trustworthy beacon than did the narrow and uncompromising lasers of radical logic.

But such pragmatism provided political, not ideological, guidance. At the level of practical politics there seemed to be considerable national consensus with and without a national unity coalition. But the constituent political groups and individuals in and out of parties sensitive to the ideological anomalies were driven to a re-examination or reassertion of first principles.

### Pre-war status

It might be argued that an "ideological crisis" was also evident in Israel before the June War. Statistics of emigration, the content of public debate and the torpidity of the several political parties reflected it. But this pre-war malaise was limited and thin. It expressed the difficulties inherent in adjusting the revolutionary Zionist dream to the complex but mundane tasks of achieving national sovereignty and of adjusting socialist axioms to the corroding pressures of rapid industrialization financed by external resources, themselves politically potent and in great part, private and non-socialist.

This malaise questioned the relevance of past principles to new realities, but not the legitimacy of those principles. The inconclusiveness of the June War, and the deepened sense of isolation to which it led, forced re-examination of the legitimacy of the Zionist dream. This need was shared equally by those who reasserted the dream in more insus-

cular terms than before June 5 and those who went so far as to argue that nationalism was not clearly and morally bankrupt. The N.R.F., for example, could not make the Jordan River an ideological boundary, even as former Zionist intellectuals could not argue the depths of Arab resistance, or the historical mistake, despite the difference in response, they held in common the need to dig deep for new foundations.

This need percolated through the society, and contrasted sharply with the prevailing pragmatism. But it also helped explain it. For the absence of ideological thrust at the centre of power was now the condition for relating broad national consensus. Critics could argue that leadership had now become equated with immobility and lack of vision. Analysts could point to the large virtues of national unity or its virtues of moderation.

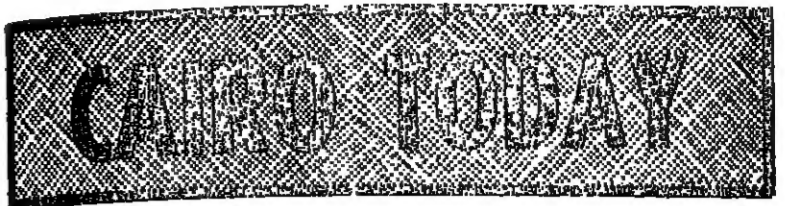
Both, in their own way, were right. But that did not mitigate the puzzles of political reality, and the danger of increased misunderstanding between leaders and led.

That danger was now profound because the pragmatism and inflexibilities grew out of the needs of Israel's foreign relations, but it affected domestic policy as well, where it enjoyed less support.

The Labour Party, for example, could discipline its ranks to tolerate its own brand of harshness or its own brand of dovishness. But family squabbles spilled over on issues such as religion or labour policy.

On the larger national scale there could be consensus about the need for a road to Shalom (Continued on page 35)

Egyptians are insatiably curious about things Israeli, writes LEAH STARK, a member of a Swiss delegation which recently visited Cairo.



CAIRO. — In the broiling sun, the blue blackout paint on windowpanes at least serves to create a contrast with the ugly, ochre-yellow facades of the public buildings. But, soon after sundown, the Babylonian darkness of the streets begins to irritate. It is no consolation that the gloom is not due to the state of war and the air-raid precautions, but to economy, pure and simple.

The state of war is used to explain why this city of five million is more neglected and run down than any other in the Arab world, why there is no money for renovations, for road construction, for removing the anti-aircraft walls that still mask the entrances to every bigger building. In Heliopolis, one of the capital's suburbs, the Egyptians show what they are capable of. There, following Italian guidelines, the architects were given a free hand to go to work for this is where the Government buildings are supposed to be transferred in a few years' time. Otherwise, money seems to be available only for preparations for the expected tourist boom. Luxury hotels are still in short supply. The existing ones, which are excellently managed, are chronically overcrowded. Perennial overbooking makes it hard for foreigners to concede that the tourist industry is well organized.

This is to say nothing of unsolved problems in air and rail transportation. Anyone who has spent a night in the beat-up (former Hungarian) Pullman cars travelling in the direction of Luxor or Aswan can tell a tale of this. He will be joined by air travellers who have come to the conclusion that the only place their reservations are good for is the waste paper basket, and that their only hope is a lift in a military plane.

What has changed? What has changed in Egypt, and in Cairo, under Sadat? The question is not asked only at home, it is put rhetorically to every visitor to any Egyptian ministry. It is discussed in every conversation with the man in the street. The latter's personal charm, it must be admitted, is only exceeded by that of Egyptian children, and that charm makes up for many shortcomings. "Nothing has changed," every private interlocutor will assure you, as will every official, who will make the statement without batting an eyelid.

But there are changes. Such as that while Israel is artificially otherwise faded from consciousness, it is almost as remote, as unreachably, as the Suez Canal area. Since even in normal times most Egyptians do little travelling, and since these areas have been almost forgotten, because soldiers rarely go on leave, and when they do go it is mostly to their small home-towns and villages, there are few firsthand reports.

But while the subject of Israel and the occupied areas is simply ignored, two subjects arouse an immediate reaction — the Arab League on the one hand, the Palestinians on the other hand. No matter whom I spoke to, the League was regarded as an unpleasant nuisance and the Palestinians as something that was never very real. A common comment is: "Let them do what they

evidence of success. Small artisans are totally ruined. Merchants lack the capital for a new start. Lawyers and doctors are too concerned with their own careers to care about politics.

This leads one to ask: Have people made peace with the fact of the 1907 defeat? Have they capitulated psychologically? Are they still waiting for a "miracle" from an external source or from some sort of military operation? Dozens of interviews and conversations leave the impression that the answer is a uniform "yes" to the first two questions and "no" to the third.

People have made peace with the status quo. Nobody thinks of the morrow. Again, the Canal is far away and Sinai's even further, but it is convenient to be able to blame economic reverses on the "lost territories."

If people do give voice to their true hope, it is for a government that will be capable of solving its problems of economic reconstruction. But in his next breath your interlocutor is apt to say that the present regime is unable to provide such leadership and that a change of government would merely mean a changing around of inefficient ministers who never die, but play a continual game of musical chairs with their portfolios. The only exception is the Minister for Social Affairs, Dr. Aisha Ratef. But then, who wants his ministry?

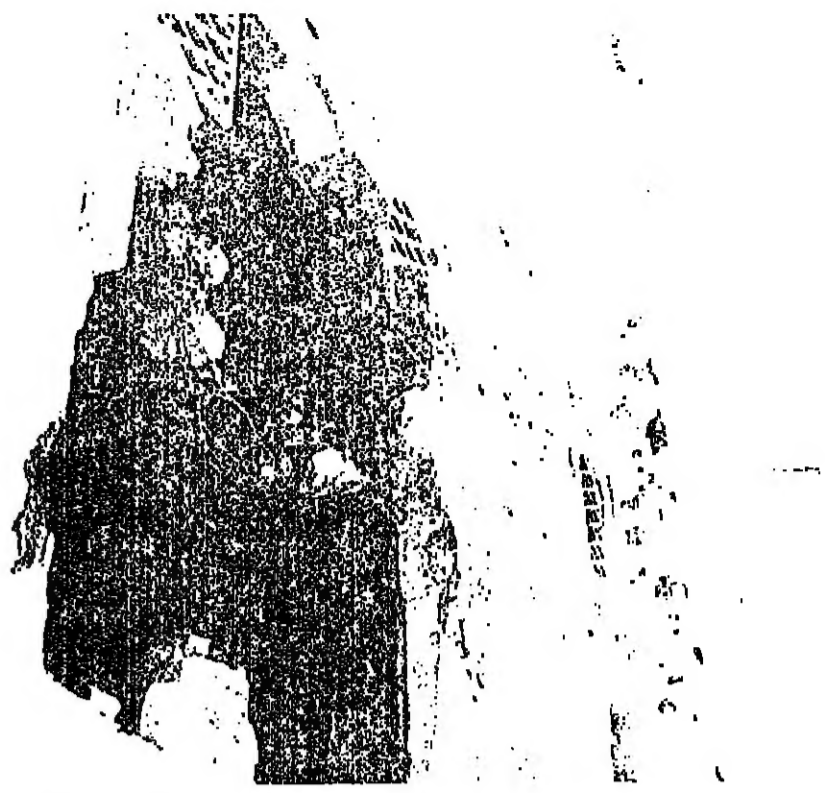
Is there such a thing as a realistic appraisal of Egypt's internal condition? Are there any startling points for some genuine internal reforms (apart from reforming the useless state party)? Perhaps there could be such a basis in cooperation between the military and the technocrats. This possibility is a popular subject of discussion, but it is consciously treated as pure theory.

I had the impression that the general resignation is even worse than the dreams associated with the Nasser period. University circles take their cues from Paris or from West Germany. This in spite of the fact that everybody readily admits that French and German ideas could never be applied in Egypt. Besides, there is no time to translate ideas into action. Studies are hard. The chance of landing even a half-decent job are minimal. This applies to all those who are unwilling to leave the capital, or who are at most willing to move to Alexandria. The intelligentsia has a true horror of settling in small towns, no matter how secure a career they may provide.

I WAS surprised to find that I contacted with other Arab countries are far weaker than is generally supposed. True, there is still a steady stream of ideological material emanating from Beirut (thanks to the dubious activity of the Americans there). True, there is daily contact with colleagues in other Arab countries. But on a practical level, the knowledge of Arab or African problems is less than that at any European, or even American university.

On the other hand, there is an astonishing interest in things Israeli. This interest concentrates not so much on Israel, the military antagonists, but on everyday life there. Bits of information about the occupied territories and about Israel proper are put together like jigsaw puzzles. There is an unshakable thirst for details. People are anxious to make comparisons, to comprehend the adversary in terms of flesh and blood. People want to discover what makes Israelis tick and what is the secret of their success.

Of course, eye-witness reports have to contend with official propaganda. But it is always the direct report that is the more interesting, the more readily believed. Once, when I quite acci-



Shell damage at Suez: the Canal Zone is a long way away.

dently met a group of officers who had been wounded and taken prisoner during the Six Day War, I was taken aback by the extent of their knowledge and the type of questions they asked, rather than by the conclusions they drew. Palestinians who were "on the other side" form the centre of attraction in any gathering. The questions they are asked seem to be designed to satisfy the accumulated curiosity of decades. Thus it was no accident that the students in their demonstrations at the beginning of the year insisted on the release of foreign publications dealing with the subject of Israel.

### Nasser faded

In short — is Nasserism still an important factor? Certainly not in the realm of political thought. Patriotic veneration is left to the rustics, to the extent that they still harbour such feelings. Nasser's mausoleum on the way to Heliopolis is still the goal of pilgrimages. Nasser's portrait busts still hold their own in Government offices, his faded colour prints have not yet been removed from most small shops. Next to him there is usually a picture of Sadat, wearing a fatherly smile. But Sadat's picture ranks at most on the same level as the perennial calendar or some daring clipping of a full-bodied beauty.

Is there a desire for revenge? Certainly, in Government minis-

tries and the editorial offices of newspapers and magazines. But no such desire is in evidence in the coffee houses and at sidewalk gatherings. War and occupation are as far from reality as fairy tales. Everyday life is hard and not — where is this Suez, this Sinai...? Is there nothing but resignation or is one justified in talking about a reappraisal of reality? I'm afraid there is no such appraisal. The past and the present have been divested of their myths. Each day is sufficient unto itself. Is this a reassuring phenomenon? I did not find it so at the end of any single day, at the conclusion of any conversation.

It is not the relinquishing of dreams that constitutes progress, or, rather, a step forward; it is the determination to push the country ahead in its development. The beginnings of such efforts are so far evident only in good intentions, in theoretical equivocations. Added to this there is an intimation, an instinct rather based on the history of the Middle East, that there is no way of escaping that history. At least once a week one is forced to listen to tirades to this effect emanating from Tripoli. The same tune comes out of Damascus, albeit in less vehement tones. But coming from that source, it is even more distasteful.

Diplomats who have been sta-

(Continued on page 10)

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The major accomplishment of the past five years has been to persuade conservative West Bank farmers of the advantages of change, ASSAEL BEN-DAVID, the Ministry of Agriculture official responsible for the area, said in a recent interview with The Post's DAVID LENNON.



Mr. Ben-David talks about crops with an Arab farmer, and inspects irrigation in the Jordan Valley north of Jericho.



(David)

## The West Bank's agricultural revolution

"PASSING through the fields of Judea and Samaria one sees crops which were never grown there before, such as tomatoes for industry, early onions for export, sugar beet, peanuts, cotton, among others. When you see this you realize that something has happened here," says Mr. Assael Ben-David, the Ministry of Agriculture official in charge of agriculture on the West Bank at the Military Government.

"In Judea and Samaria today tractors can be seen ploughing and spreading chemical fertilizers, the tractors are also used in spraying operations and in other parts one sees the farmers spray-

ing their orchards using special back packs. This slight shows that there has been a very important change in the farmers' thinking and in his systems of work.

"Visiting the Jordan Valley or the Jenin region one sees the extensive use of irrigation systems, both drip and sprinkler, and sees large areas covered in plastic. The visitor begins to realize that what has happened here is not a slow, evolutionary development, but a revolutionary leap forward in the development of the region's agriculture."

When I went to talk to Mr. Ben-David he was very reluctant to start talking about the first five years on the West Bank. "Please don't write as though we have done wonders in five years. You can talk about a green revolution, but it is an ongoing revolution. You must appreciate that the West Banker is a very efficient and devoted farmer, but also very conservative."

"The farmer here won't believe in the results which others achieve in experimental stations. He has to see the actual results in increased yields in his own field, or in that of his neighbour so that he can feel and recognize the difference. Only then is he willing to accept new ideas such as chemical fertilizers, new strains, or even totally new crops."

"We have managed to persuade the farmers by planting tens of thousands of demonstration plots in the 450 villages in the area. We showed him in his own field the benefits which he can derive from new systems of work, new varieties of crops, the addition of fertilizers, and the use of plant protection materials," he continued.

"Actually, if we talk about a green revolution, we must first realize that the basic revolution was in the training of local instructors by the 16 Israel experts attached to the Military Government. We first had to change the attitude and approach of the instructors, of whom there are now 150, some 70 of them university graduates. We started an extension centre in Ramallah which prepared the instructors to enable them to pass on the know-how accumulated by Israel's farmers and agricultural research institutes."

The average size of the West Bank farm is 30 to 50 dunams, with a few going up to 200 dunams. There are some big landowners, but they tend to sub-let their land in small plots to others, so that you don't really have any big farms here. Reaching all these thousands of farmers is not such an easy task, and our work is far from completed, he noted.

However, there are two examples of the progress we have made. This year we started a land enrichment programme, a drive which succeeded beyond our most optimistic expectations. This shows a big change in the farmers' approach.

The other example arose from the decision to forbid the import of livestock from Jordan. This was aimed at controlling disease, and the fact is that we have wiped out foot and mouth disease, and have made such inroads in the fight against bovine tuberculosis that I think by next year we will be able to declare the area completely free of this disease too.

### Livestock imports

This required that we find a new source of supply of meat for the population which is used to eating fresh lamb and mutton. We imported 120,000 head of sheep from Rumania two years ago, and 130,000 last year. This, however, was not the end of the project. We then persuaded the farmers to feed the lambs till they reached a weight of 80 to 70 kilos, instead of slaughtering them when only 15 to 18 kilos as was the practice. We believe that within three or four years that extra meat produced in this way will cover the needs of the West Bank population.

The farmers have accepted this change, which was made possible through Israel know-how, the supply of the special foodstuffs which we have developed, special loans, and proper veterinary services, according to Mr. Ben-David.

The changes which have been woven into the local agricultural fabric have resulted in the export this year of 1,200 tons of early onions to Europe, where they achieved good prices. Ripen-

ing in the fields at present are 2,500 tons of tomatoes for industrial processing, and 1,500 tons of ground nuts for export. In addition other crops include eggplant, peppers, melon and water melon. The development of these crops has led to larger incomes for the farmer.

However, our work can be seen not only in the fields, but also in the orchards, he continued. At present we are at the height of a programme for the rehabilitation of the olive trees. This is the second largest branch of agriculture in the area; there are 600,000 dunams planted with some six million olive trees. We are also developing the almond and pistachio branches.

One special problem is the introduction of machinery, particularly in hilly areas. The high wages now paid to labourers can make it uneconomic to farm these areas and we don't want to see villages abandoned here, as I have seen in Greece and Italy, where the farmers have quit the land to go and work in towns. We have to find a solution to this problem.

There were three stages to Israel's agricultural policy on the West Bank. The first was bringing things back to normal after the disruptions of the war: this was achieved rapidly. The second stage was the improvement of existing practices — introducing the use of more fertilizers, better plant protection and winning the farmers' confidence in the crop changes suggested.

### Finding markets

The third stage was finding markets for the produce. Mr. Ben-David's predecessor, Bytan Israel, now a Deputy Director-General of the Agriculture Ministry, is credited with having created the open bridges policy when he encouraged the farmers to truck their goods to Transjordan across shallow fords in the Jordan River. Within a short space of time this became officially controlled, with the produce rolling across the reopened bridges on the River.

Today, the farmer has four outlets for his produce. First the local market and the Gaza Strip. Both these markets have grown

in their needs for quality, quantity and variety of food.

Next comes the Israeli market which was opened to West Bank produce at the end of last year. This means that now the farmer benefits from the high prices prevailing on this side of the green line. In the past, West Bank produce also found its way to Israel, but as it was smuggled illegally, it was the middlemen who skimmed off the profits, and the West Banker got little more than the price on the local market.

### Jordan trade

The third market is Jordan and the Arab countries, which were the natural customers of the West Bank before the War. This market however is subject to the fluctuations of the relations between Jordan and her Arab neighbours. From time to time one or another of the countries bordering on Jordan close its border with the Hashemite Kingdom, and this means that the produce coming from the West Bank cannot reach its destination.

Trade with Jordan is down about 20 per cent on the figures from before 1967, according to Mr. Ben-David. One of the major reasons for this is that the local farmers can now get higher prices in Israel or in Europe for exported produce.

This brings us to the fourth market, a totally new market for the West Bank farmer. Through the Agrexco agricultural marketing company the West Bankers are able to sell early onions, avocados, tomatoes, melon and watermelon and peppers to Europe. They receive the same price for their produce as the Israel farmers, and this means that they are enjoying a good income from these sales.

Despite the achievement of the past five years, Assael Ben-David does not believe that their work is completed, or that the Ministry can now relax. "Agriculture on the West Bank is in the rest of the world, and it is continuously seeking new solutions, special products and varieties which will give bigger yields in order to keep pace with the developments of science and technology."

## PESSIMISM IN THE POLLS

by Malka Rabinowitz

ISRAELIS believe less and less in Arab willingness to make peace, and are increasingly unwilling to give up territories occupied in the Six Day War.

This is the picture that emerges in polls carried out recently by the Institute for Applied Social Research in Jerusalem, a private body which gets its money from foreign foundation grants and by doing occasional jobs for the Government.

On the twin assumption that the national temper is susceptible of measurement and that the Institute pollsters have measured it accurately, it appears that 29 per cent of Israelis now oppose giving up one inch of territory while another 39 per cent think "only a small part" should be yielded. (Of the remainder, 27 per cent favour giving up "some" territory and 4 per cent "almost all.")

Periodic pulse-taking over the last five years grew out of a commission from Mr. Yisrael Galili, then Minister in charge of Information, who asked the Institute to sample public opinion during the period of intense national anxiety that preceded the outbreak of the 1967 war.

In three "flash surveys" taken on the eve of, and immediately following, the outbreak of hostilities, it was established that 90 per cent of those polled believed the Government was dealing with "the problems of the present situation" well, or very well. This must have satisfied Mr. Galili, who stopped commissioning polls. But the same question went on being asked every four months in successive surveys financed by other sources, including individual Government Ministries seeking to test opinion on issues related to their specific spheres of action.

The statistics thus compiled are given in isolated form, unrelated to any of the events which presumably prompted interviewees to reply as they did. The lacuna is recognized by the Institute's Research Director, Mrs. Ziona Peled, who indeed plans to attempt to establish this link as the subject of her doctoral thesis.

One date nevertheless stands out plainly as a watershed in Israeli thinking since the Six Day War — August 7, 1970, when cease-fire between Israel and Egypt and Jordan, which is still in operation, went into effect.

What has become abundantly clear to the naked eye is confirmed and pinpointed by the Institute charts: quiet on the borders has led to the explosive surfacing of social and economic problems that had been submerged during the 1967 hostilities and during the long "war after the war" that followed.

Thus, the 90 per cent who approved Government handling of "problems of the present situation" during the initial post-war euphoria, and the lower 70 to 80 per cent who felt the same way through the period of the "war

of attrition," had dropped to 63 per cent five months after the cease-fire. The figure continued to drop before again rising slightly some months ago (again to 63 per cent).

In one area, national approval has remained almost total. A resounding 95 per cent in the last poll favoured the Government's handling of security problems. In addition, three-quarters of those questioned thought the Government was doing a good job in the territories. But on other domestic issues, Mrs. Meir's government flunked out: only 27 per cent thought, last December, that the Government was doing well on the economic front: support for the handling of housing for young couples came from a still smaller 18 per cent.

At the height of the war of attrition in the spring of 1970, 54 per cent of those polled favoured personal sacrifices for the national good. This figure had dropped to 32 per cent by last summer. Opposition to strikes was registered by 80 as compared to 49 per cent for the same two periods. Morale was high for 60 per cent just after the 1967 war, dropping to 25 per cent at the height of the war of attrition and climbing again to 39 per cent last December.

A year after the war, in April, 1968, interviewees were asked for the first time whether their personal economic situation worried them. At the time, 40 per cent said that it did. By last December, the percentage had climbed to 54.

Terrorism troubled between 86 to 90 per cent up to the cease-fire, dropping subsequently to 74 and rising slightly at the end of last year. It was found, said Mrs. Peled, that acute reaction to specific terrorist actions lasted only a very short time.

Confidence in the Israel Defence Forces remains consistently high: no more than 36 per cent ever expressed concern over Israel's ability to win in the event of war.

On the national economic front, concern had begun to surface back in July 1969, in the wake of a rise in taxes. Despite war tension in the early months of 1970, 64 per cent said they were worried on this score and the figure soared to 75 per cent last December. For reasons which have still not been analysed, the percentage of those worried about the economic situation had dropped to 66 in the early months of this year.

Mrs. Peled notes the rise in the number of those who support Government handling of "problems of the present situation" — a deliberately vague phrase, designed to get at gut feeling about overall Government performance. But in the specific issue of economic problems, the two-thirds of the interviewees were still giving the Government bad marks a few months ago.

The higher the level of educa-

tion, the sharper the criticism of the Government, she notes. However, at every level of schooling, criticism of the failure to do enough for low-income groups is most biting from persons born

in Oriental countries, or sabras and predominates, too, at every level of education, in criticizing the Government for demanding too great a measure of self-sacrifice. Greater tolerance for labour actualism followed the cease-fire but was tempered later, apparently by the discomfort caused by a rash of strikes. Last summer there was a slight rise in the number of those who thought individuals should make more economic concessions and that strikes should not be called.

The immediate postwar optimism over religious-secular relations and inter-communal ties has steadily eroded. Half, or less, of those interviewed now think Israel is doing satisfactorily in these areas. On the express issue of Black Panther demonstrations, 45 per cent said recently that the Government should take a firmer line (27 per cent approved current policy and 25 per cent thought more government mildness was called for).

Pessimism over the readiness of the Arab states to reach a peace agreement with Israel has been on the increase since October 1970 and is still continuing. There has been a corresponding hardening line on the question of the territories.

A slight rise was recorded in the number of those who expressed readiness, in principle, to become personally friendly with Arabs. But in the over two years ending last December, there was no change in the number of mutual visits between Jews and Arabs, the polls found.

At the same time, over two-thirds (69 per cent) favoured employment in Israel of Arabs from the territories. A connection was found between level of education and readiness for rapprochement with the Arabs, both at the political and personal level. The lower the level of schooling, the more inflexible the opposition to returning territories and to action on behalf of the refugees, and the weaker the desire to make personal friends with Arabs. At every level of education, unwillingness on the question of relations with Arabs was more pronounced among those who came from Arab-speaking countries.

"Israelis" for purposes of the institute surveys comprise a total sampling of 2,000 Jewish adults in Jerusalem, Tel Aviv, Haifa and Beer-sheva, chosen anew and at random every four months from the lists of the Voters Registry.



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# Accentuating the negatives

The Soviet leadership today seems to be much clearer about what it does not want in the Middle East than about what it does want, writes Dr. ODED ERAN, Associate Director of the Russian and East European Research Centre at Tel Aviv University.



Sadat with Soviet troops: the "pot" will keep "boiling."

IT is a commonplace observation that the Soviet Union carries a major responsibility for the tension that led to the outbreak of the Six Day War. The fabricated Soviet reports of Israel troop concentrations on the Syrian border in May, 1967, is only one of the indications. However, Soviet motivation in pursuing the militant policy which eventually produced an armed clash has yet to be fully studied. The roots of Soviet behaviour in 1967 date back as far as 1960-61. Before 1960, the Soviet Union had pursued in the Middle East the negative objective of thwarting the consolidation of any regional military alliance under Western auspices. By offering military and economic assistance, Moscow hoped to extend the range of options open to the Arab countries and thereby counteract any inducement to join hostile alliances. The primary goal was the elimination of Western influence from the area; it is doubtful that the Kremlin considered the extension of its own influence as feasible, let alone the establishment of a Soviet physical presence.

During the late '60s Soviet policy in the Arab world ran into deep trouble as a result of the conflict between the Arab nationalist leaders and the Arab Communists, and the Kremlin's expectations regarding the Middle East declined still further. After 1960, extra-regional factors which intensified Soviet interest in the area made their appearance. By that time, the Kremlin's strategists had become convinced that the Soviet Union would have to develop a naval presence in the Mediterranean in order to deny the American naval forces absolute control of the sea and full tactical freedom in the area. The strategic inferiority of the Soviet Union, so clearly revealed during the Cuban missile confrontation, further convinced the Soviet leadership of the necessity to develop the means — primarily a strong navy — to project Soviet power into areas remote from Soviet territory.

### Port facilities

Soviet planners therefore made the acquisition of port facilities and landing rights along the shores of the Mediterranean a short-range goal of Middle Eastern policy. The loss of the Soviet naval base in Albania with that country's defection to the Chinese camp, made the problem of access to the Mediterranean all the more acute, and enhanced the importance of those countries that could offer alternative naval facilities. The Arab countries with radical regimes — especially Syria, Egypt and Algeria — were ideally situated for that purpose. The Soviet objective was no longer the mere elimination of Western influence from neutralist governments, but the cultivation of relations that would compel these governments toward some form of association with the Soviet bloc.

Beginning in 1962, in accordance with the new objectives, Soviet commentators began praising radical trends in Egypt and Algeria, and suggesting that these countries were on the road to becoming fully-fledged socialist states. The Soviet leadership had, in fact, good reason at that time for regarding the Arab situation as promising. The domestic and social reforms of Nasser and Ben Bella were favourably received by Moscow. The termination of the endemic conflict between Nasser and the Egyptian Communists in 1964-65 was, from a Soviet point of view, a positive sign. An even more hopeful development was the seizure of power by the left-wing Ba'athists in Damascus in February, 1966.

The positive developments coincided, however, with some emerging dangers. Nasser's leadership of the Arab world was being seriously challenged by the emergence of the Western-oriented Islamic Alliance, headed jointly by King Faisal of Saudi Arabia and the Shah of Iran. Nasser's decline carried with it the seeds of disintegration of the Soviet position among its Arab clients. Moscow felt particular urgency on this score as a result of a succession of disasters for Soviet policy elsewhere in the Third World — the overthrow of Nkrumah in Ghana, Ben Bella in Algeria, Kefauver in Mali and Sukarno in Indonesia.

Against this background, the Kremlin chose the deliberate exacerbation of the Arab-Israeli dispute, as well as the one between the "progressive" and "reactionary" Arab states, as its principal method of ensuring the increasing attachment of the Arab radical

regimes to the Soviet bloc. Thus in the mid '60s, the Soviet Union became a source of instability in our region to a far greater extent than previously. The fabricated Soviet reports of Israel troop concentrations on the Syrian border in May, 1967, were part of Moscow's policy of intensifying Arab-Israeli antagonism. It is doubtful, however, that the Soviet leaders wanted the situation to deteriorate into a full-scale war; they seem to have operated on the assumption that the U.S. would restrain Israel from taking major armed action.

SINCE Israel's victory in June, 1967, which presented a severe blow to Soviet credibility as a great power, Moscow's policy has been aimed at the "elimination of the consequences of the Israel aggression," that is to say, at the withdrawal of Israeli troops to the pre-war armistice lines. Nonetheless, it would be a gross misjudgment to regard Soviet policy toward the Middle East since 1967 as single-minded and consistent.

### Permanent change

Careful observation of Soviet behaviour leads to the conclusion that Middle Eastern policy since the Six Day War has been under permanent review by the Kremlin, that various revisions and experiments have been tried and rejected, and that the leadership has proved capable of learning quickly and of applying the knowledge in the region.

It seems clear from subsequent behaviour that the short-term Soviet objective after the war was the re-establishment of its credibility through the achievement of a major triumph for the Arab cause. It is also clear that the Soviet leadership, recognizing the limits to its ability to impose a solution on the area by force, opted for political methods. The operative Soviet assumption since the war has been that it could persuade the U.S. to compel Israel to withdraw to the pre-war armistice lines.

The Kremlin consequently became extremely suspicious of militant Arab forces which did not approve of Soviet political measures aimed at undoing the Israeli victory. Moscow had good reason to believe that a triumph for Arab militancy would have led to the erosion of its influence in the entire Arab world.

The Kremlin strove, therefore, to build Arab support around Nasser, who accepted the Soviet line for the time being, and to dissociate itself from militant Arab elements such as the Palestinian organizations and the Syrian and Algerian Governments, until the spring of 1968, the latter were labelled in the Soviet press as "extremists," "hot-headed leftists," and "the most backward elements of the Arab national movement."

Nonetheless, it soon became clear to the Soviet Government that the restoration of the *status quo ante bellum* was no easy task and that the methods selected for this purpose were not adequate. Expectations that the U.S. would bring concrete pressure to bear upon Israel to withdraw proved over- sanguine. Moreover, Moscow soon realized that the centre of Arab political gravity had shifted toward militancy and that its own uncompromising opposition to Arab militancy might become counter-productive. It therefore tried to adjust its policy to the new equilibrium and to enhance its appeal to the militant forces.

The change in the Soviet attitude toward the Palestinian organizations in the spring of 1968 was symptomatic. Even more far-reaching was the Soviet decision to support Nasser's "war of attrition." Moscow was again compelled to revise its conduct in the Middle East. On the one hand, direct Soviet involvement in the conflict substantially increased with the escalation of the fighting. With the memory of 1967 still fresh in Arab minds, the Kremlin simply could not afford to sit idly by and watch its founding client, Soviet pilots flying combat missions over Egypt in the spring of 1970 and a Russian-manned defence system were manifestations of the Soviet determination not to let Egypt down again.

On the other hand, the more directly the Russians became involved, the greater became their risks, and realized at this point that deeper involvement severely impeded their flexibility in intensifying Egyptian-Israeli antagonism. As a matter of fact, since 1970 the Soviet ability to play on and exploit the Arab-Jewish conflict has been on the decline.

At the same time, the Soviet capacity to control the conduct of its Arab allies has increased. Soviet control of Egypt's war machine, as well as of its national economy, has been strengthened. The same is true to a lesser extent, with regard to other Arab countries. Military and economic aid have become Moscow's major means of control over its clients' behaviour. It is now not so much the dynamics of the Arab-Israeli dispute which ensures Soviet positions in the area, but rather the almost total Arab dependence on the Soviet Union as a source of supply.

IT is frequently contended that the Soviet Union wishes to "keep the pot boiling" in this region in order to stimulate and maintain Arab appetites for military aid. In the author's opinion, the Soviet leadership does not see "keeping the pot boiling" as an objective, but rather as a premise. The Kremlin may have realized by now that it has nothing to worry about; whatever settlement is found for the dispute the pot is there and will go on boiling indefinitely. Moscow's present objective is to make sure that its Arab clients continue to regard it as their only possible friend and protector. In order to achieve this, the Soviet Government has, since 1967, invested much effort in cultivating relationships with the ruling elites, with public organizations and with other politically significant forces in the client states.

To some extent, Nasser's death and the novel manifestations of rightist tendencies in Egypt, as well as the crushing of the pro-Communist camp in the Sudan last summer, have largely upset Soviet hopes on this score. These events increased Soviet eagerness to the future orientations of their allies and made some circles inside the Kremlin sceptical about heavy investments and commitments in the Arab countries.

### Friendship pacts

Since Nasser's death, in an attempt to counter these developments and stifle domestic criticism, Moscow appears to have been seeking to achieve the formal legitimation of its influence by means of "friendship and collaboration" treaties. So far, Egypt and Iraq have yielded to the pressures, while Syria has resisted them, but for the time being, the Soviet leadership seems to be taking a much more sober view of its chances of cultivating enduring relationships with genuinely pro-Soviet elite groups in Arab politics.

The Soviet leadership today seems to be far closer about what it does not want than about what it wants. It would appear to be guided by three negative principles. The first is determined opposition to the resumption of large-scale Israel-Arab hostilities. It is not only the risk of confrontation with the U.S. which prevents Moscow from giving the Egyptians the "green light" but also the understanding that an armed conflict in the Middle East, even if it is contained, may severely damage its current Western policy.

The second negative principle is rejection of any solution unacceptable to the Arabs. In theory, the Soviet Union could easily tolerate Israel's retention of some parts of Sinai, Jerusalem or the Golan Heights. But association with the Arab position as a means of preserving Soviet influence is a cornerstone of Soviet conduct and no idea which is vigorously rejected by the Arabs — such as Hussein's federation plan — will be adopted by the Russians.

The third negative principle is opposition to any settlement which might promote American influence in the Arab world. The Soviet Government is assuming a position in principle to a partial settlement — that this is tied somehow to a final settlement — as long as it is not achieved under American auspices. Moscow's ardent support of the Jarring mission is mainly attributable to the fact that this is the most realistic alternative to an American mediated attempt.

Soviet attempts to convey the impression of a more what more balanced attitude toward Israel are also part of the effort to counter the notion that the U.S. is the only great power capable of speaking with both sides and therefore the only real candidate for a lasting role. Recent Soviet policy has sought to combat the Arab-Israeli dispute within the limits of those negative principles. There seems to exist no positive policy beyond these limits.

# The suicidal rhetoric of silence

IN his essay "Silence and the Poet," George Steiner writes: "To a writer who feels that the condition of language is in question, that the word may be losing something of its humane genius, two essential courses are available: he may seek to render his own idiom representative of the general crisis, to convey through it the precariousness and vulnerability of the communicative act; or he may choose the suicidal rhetoric of silence."

What Steiner writes here applies fittingly to an increasing number of 20th-century writers and most particularly to German writers. One thinks immediately of Hofmannstahl, Rilke, Kafka and Wittgenstein in this connection. In the post-World War II era no writer in the German language has better exemplified the above attitude than Paul Celan. Nor, in choosing the first course, has any major figure created a more radically distinctive idiom. One has to use the pedantic circumlocution "writer in the German language" for Celan, because the conventional term "German writer" or "German poet" is inappropriate. Celan was born as Paul Antsel in 1920 in Czernowitz, the son of an Austrian Jew. Like most Jews who lived within the orbit of what had been the Austro-Hungarian Empire (such as Kafka, Brod, and Werfel in Prague), Celan grew up in a cultural environment dominated in its secular aspects by the German language and heritage. Actually, we know little about Celan's life, since he seems to have been notably reticent about his past. But those facts we do have suggest, despite his artistic and professional associations with the German language, a calculated avoidance of residing within German or Austrian territory (except for a brief stay in Vienna in 1947).

**SPEECH-GRIFFLE AND SELECTED POEMS** by Paul Celan. Translated from the German by Joachim Neugroschel. A bilingual edition. New York, Dutton, 255 pp. \$7.95.

**SOHNENPART** (Snow-Portion) by Paul Celan. Frankfurt, Suhrkamp, 95pp.

Reviewed by Alfred Hoelzel

In 1938 he went to France to study medicine but returned just a year later to Czernowitz to study Romanian languages and literature. Then came the catastrophe. One version has it that Celan managed to survive the war in a forced-labour camp. According to a more authoritative source he was sent at the beginning of the war to an internment camp from which he eventually managed to escape to the Russian front. Serving now in the Russian Army as a medical orderly, he returned to Rumania in 1944 as the Russians pushed victoriously westward. But his parents were gone, two among six million.

At war's end Celan remained in his native land to earn a living as the cultural editor of a Rumanian newspaper, but he had already begun writing poetry — in German. In 1947, having evidently had enough of journalism (and of the Soviet regime), he moved to Vienna, where presumably he hoped to find an audience for his poetry. And indeed he found there not only a publisher for his first volume of poetry, "Der Sand aus den Urnen" (The Sand from the Urns) (1952), but, according to an eye-witness account, also a packed hall for his poetry readings.

of the published Celan poetry except his first volume, "Der Sand aus den Urnen." Written by a survivor of the Nazi horror, "Todesfuge" belies Theodor W. Adorno's — no doubt deliberate — hyperbole that there could be no poetry after Auschwitz. It represents a poetic analogy to Ella Weisel's prose; with its poignant metaphors (e.g. "schwarzes Milch der Frühe" — "black milk of dawn"), with its penetrating turns of phrase ("der Tod ist ein Meister aus Deutschland" — "death is a master from Germany"), with its striking suspension of German-Jewish dialectic, and especially with the fugue-like repetitions and sequences that lend the poem its evocative power, "Todesfuge" captures a remarkable — and depressing — blend of moods that includes horror, melancholy, and the shocking insensibility and business-as-usual attitude to acute suffering that Hannah Arendt called "the banality of evil." But one cannot help noting that, in contrast to Weisel, one looks in vain for anger.

Even if the clarity and explicitness of "Todesfuge" are typical for Celan, its themes of suffering and images of destruction are not. Like most poets of significant stature Celan devotes much of his work to the enigma of life, to the meaning of existence, to the eternal problem of evil, to man's pitiful predicament in a world out of joint, and, perhaps above all, to man's constant but mostly futile efforts to communicate with his fellow-man. In his unusual acceptance, speech when awarded the Büchner Prize, entitled "Der Meridian" (and the only direct statement of consequence we have of Celan's attitudes to his art, although here again Celan often lapses into abstruse language), Celan speaks of a poem as an attempt on one level to reach another person and on another level to come to grips with reality. The poet, he said, needs these partners, seeking them out to address them. Thus the poem becomes an initiative towards a kind of dialogue — and often a desperate dialogue (sometimes *Gespräch*). And because of the great difficulty involved in bridging the gap between the two partners, between subject and object, the modern poem

therefore shows an inclination to the heavy, dark, almost impenetrable world: "Kam, kam, / Kam ein Wort, kam, / kam durch die Nacht, wolle leuchten, wolle leuchten" ("Come, come. Come a word, came, came through the night, wanted to glow, to glow"), but one never gets the feeling that the struggle ends successfully.



Paul Celan — a poetic analogy to Ella Weisel's prose.

This apparent failure is confirmed with devastating finality and with an accompanying sardonic touch of ridicule in the poem "Tübingen, Jänner" (Tübingen, January), where Celan writes: "Käme, / Käme ein Mensch durch, / Käme ein Mensch zur Welt, heute, mit dem Lohthart der Patriarchen; er dürft, / sprich er von dieser / Zeit, er / dürft / nur fallen und fallen, / immer — immer — / aus." ("If there came, came a man, came a man to the world today, with the bright beard of the patriarchs; he could if he spoke of these times, he could only utter, sister, all, all ways, all-ways.") and ends the poem with the apparent gibberish: ("Pallakach, Pallakach.")

But for all of Celan's agonizing over the difficulty of meaningful intercourse, he has still managed, most successfully in the "Sprachgitter" (Speech-Griffle) and "Die Niemandsrose" (The No One's Rose) collections, to create poetry which cannot fail to impress the sensitive reader with its pointed inversions of conventional concepts and striking metaphors that put a totally new perspective on the most prosaic words and phrases. Thus, in "Tenebrae" God is called upon to pray to His creatures, who are near to Him — the God who is guilty of having spilled his creatures' blood.

Or in "Psalm," the loss of belief in God is paradoxically grafted onto a familiar religious schema to produce the weird, grotesque combination of nihilism and piety: "Gelobt seiest du Niemand." (Blessed art thou, No-One,) and the subsequent lines, "Ein Nichts / waren wir, sind wir, werden / wir bleiben, blühend." ("We were, we are, we shall remain a Nothing, blooming"), which normally would indicate a radical rejection of a value and meaning, assume in this context the simultaneous suggestion of glorious affirmation.

## Eight volumes of poetry

Despite this apparently warm reception — and one can only speculate about the underlying reasons — the fact remains that Celan stayed in Vienna no more than seven months. In July, 1948 he moved to Paris to continue his studies in languages and literature, specializing in German literature. Paris remained his adopted home to the end. After leaving the *Neue-De-lettres* in 1950, he took a post in German language and literature at the prestigious Ecole Normale Supérieure, married a French graphic artist, and settled down to a life of teaching, writing and translating.

In the next two decades until his suicide in April, 1970, Celan produced at regular intervals a steady stream of poetry, eight volumes of all the last two of which (including "Schneepart") appeared posthumously. In addition — and this side of his work shows an almost incredible range — he translated into German numerous French poets, including Mandelstam and Yevushenko; of numerous French poets, including Rimbaud, René Char, Paul Eluard, Mallarmé, and Baudelaire; from English the poetry of Shakespeare, Marianne Moore, Emily Dickinson; and yet more from Italian, Portuguese, and, yes, even from the Hebrew (David Rokeah). The esteem in which he is held in Germany is reflected in two major literary prizes (especially the Büchner Prize, 1980)

and the considerable and ever-increasing body of books, dissertations, and articles devoted to his work.

This mounting volume of critical attention and the critical consensus that Celan deserves to be enshrined in the pantheon of the foremost masters of German poetry, that he continues a modern tradition which includes Rilke, Trakl and Benn — all this chorus of appreciation surely has its starting point in Celan's first book of poetry after he settled in Paris: "Mohn und Gedächtnis" (Poppy and Memory) (1952), the publication which contains his most famous poem "Todesfuge" (Death Fugue). One could even risk saying that even if Celan had never published another word his name in German literature would have been made secure by "Todesfuge." There are, of course, those who would not consider "Todesfuge" Celan's greatest achievement, but the evidence shows that "Todesfuge" has already achieved the canonical status of, say, Goethe's "Prometheus" or Rilke's "Der Panther."

The truth is, nevertheless, that "Todesfuge" is not really representative of Celan's poetry. For one thing it is readily understandable, and yet more from Italian, Portuguese, and, yes, even from the Hebrew (David Rokeah). The esteem in which he is held in Germany is reflected in two major literary prizes (especially the Büchner Prize, 1980)

The very titles of Celan's volumes — "Sprachgitter," "Die Niemandsrose," "Atemwende," (Breath-Turning), "Fadenonnen" (Thread-Suns), "Lichtwanz" (Light-Compulsion), "Schneepart" — typify Celan's use of the German language: the way he brings together into compounds the apparently most incongruous word-combinations. The result is a private language which at times becomes perplexing, opaque but which at its best stretches the boundaries of verbal expression outwards to new imaginative dimensions. Words like "tagblind" (day-blind), "selbte" ("time-deep"), "eitel-entpöhrlich" ("honey-comb-teated"), "Wahensel" ("honeycomb-ice"), "Augenstimmchen" ("eye-voices") assure new depths of meaning in the context of Celan's poetry. To these may be added occasional neologisms formed from unprecedented combinations of stems and prefixes: "wühlstille" (surrounded with digging), "sun-bell" (surrounding with barking), "Stimmen" are characterized as "grasgrasig" (hungrily wopt); "velosa" can be "nachdrehhochsen" ("marbled with night"); hours are "fuchschosen gestillt"; ("graduated curse-lovely"); conversations go from "Rauschmund zu Rauchmund" ("from smoke-mouth to smoke-mouth"). Hence it is no surprise that critics have devoted enormous attention to Celan's language as a terminology, one of them even having gone to the trouble of compiling a concordance to Celan's poetry (up to 1967).

Celan's highly individual language and style and his almost despairing attitude towards the art of poetry, derive from, or at least are closely related to, his conviction that a poet is a lonely, disoriented alien who can never really become integrated with his environment because he can never really come to terms with the objective reality around him. The poet, in short, is a Jew, an image already formulated by Marina Tsvetayeva which Celan seized not only as an epigraph to one of his poems but as the theme of a brief, and so far largely ignored, prose piece (the only prose he ever published): "Gespräch im Gebirg" (Conversation in the Mountains). Here Celan again displays his penchant for hybrid images by pining a conversation between two Jews in a setting taken from Georg Büchner's short story "Lenz" (Lenz was an 18th-century German author who represented for Celan the archetypal figure of the writer as an estranged outsider). One is hard pressed to decipher these enigmatic four pages of prose — any more than one can definitively interpret Kafka's puzzles (Celan has sometimes been compared to Kafka). But a careful reading reveals the suggestion that the poet, even in failing to communicate with others, can derive a modicum of consolation if he can at least find the way to himself, if he can, as Celan puts it in "Der Meridian," "account" himself.

## Image of the poet as Jew

"Diehung: das kann sein Atemwende bedeuten" (writing — that can mean a breath-turning), says Celan in "Der Meridian." There is a curious and ironic contradiction here. For although Celan has intended for hybrid images by pining a conversation between two Jews in a setting taken from Georg Büchner's short story "Lenz" (Lenz was an 18th-century German author who represented for Celan the archetypal figure of the writer as an estranged outsider). One is hard pressed to

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# Celan — poet as lonely, disoriented alien

(Continued from page 13)

self to practise his art, one is forced to comment that, in his own case, Celan's *Atemwende* turns in the direction of increased incomprehensibility and opaqueness.

"Atemwende" is the title of the collection he published in 1967. And from this point on — i.e. in this and in the three subsequent volumes — there is scarcely a poem which can be read with any clear sense of what the poet is trying to communicate. At a recent symposium in Frankfurt devoted to Celan's poetry, several leading Celan experts confessed their helplessness over trying to grasp the late works. (Of course, there is always the sobering reminder that 19th-century critics said the same about Beethoven's late quartets.)

Celan obviously must have been aware of the consternation he was causing. In his last letter to his publisher he rejected the charge that his poems were becoming more and more nebulous and hermetic, claiming to the contrary that they were "free, open and infinite" (endless). No doubt both sides are correct and justified — and therein lies the ironic dichotomy: even the most receptive and sensitive audience may still fail, despite heroic efforts, to tune in the wavelength of an extremely rarified, highly esoteric, but, alas, private genius.

## Ineffable reality

A case in point are the poems of "Schneepart," which, according to the publisher, were found after Celan's death in handwritten form as a completed cycle ready for publication. They contain most of the familiar Celan characteristics: brevity; extensive use of incongruously compounded nouns; use of rare or technical words; deliberate mixing of metaphors; unusual, disjointed images, especially those employing favorite Celan words of cold: snow, ice, frost; the addressing of a *du* to whom we are at pains to identify (is it another person, an inanimate object or mood, or the poet himself?); occasional Jewish or Biblical references; and, despite abstruseness in detail, the definite total effect of a mind grappling with an ineffable reality. But only rarely is one readily admitted into the poet's inner sanctum for an immediate view of his exquisite visions.

On such occasions one may find, for example, a recurrent Celan theme presented as an aphorism in poetic garb:

"Was sind das für Zeiten, / wo ein Gespräch / diein ein Verbrechen ist, / weil es nicht Gesagtes mit einschließt?" (What times are these, where a conversation is virtually a crime because it encompasses so much that is said?)

Or — unless these are inferences prompted largely by Celan's suicide — one may even get hints of approaching death. But most of the time one may read the poems over and over again without gaining anything more than an incomplete and hazy reflection of the poet's sense. And yet these poems, with all their difficulty, somehow cast a hypnotic spell, and one feels that the usually futile effort to solve Celan's mysterious riddles is made worthwhile by his incompressible use of language; that no matter how recalcitrant the meaning, the search for it is a pursuit after rare literary virtuosity.

Celan is the latest of several prominent 20th-century Jewish poets who have written in German, a group that includes Elias Lasker-Schiller, Karl Wolfskehl, Franz Werfel, and, of course, Celan's contemporary, Nelly Sachs. To readers with a particular interest in the German-Jewish literary angle one can only say that the similarities between Sachs and Celan end after the most basic biographical data: both were Jewish, wrote German poetry, and achieved prominence in the post-Holocaust era. But while Sachs may be justifiably recognized as a poet of the Holocaust, Celan may not. Sachs' poetry is unmistakably and dominantly Jewish in character: one can sense the Jewish experience of suffering, perceive the scars of the Hitler period in poem after poem, in almost any line in which she explicitly renders pain, bereavement and anguish. Her constant use of Jewish terms, personalities, concepts derives from a wholly Jewish conceptualization of the central issues she addresses herself to.

Celan's case is quite different. As already stated, "Todesfuge" is his only poem manifestly dealing with the Holocaust. And although one could hardly deny that Celan's own experience as a Jew who survived the Nazi horror must, at the very least subconsciously, provide the underlying parameter of his sensibilities, the evidence in his poetry indicates that he attempted to universalize the particular, that for him the suffering of the Jews was perhaps the archetypal manifestation of human suffering. Even the aforementioned "Gespräch im Gebirg" with its pronounced Jewish character is really more a commentary on human alienation, on man as a pariah in nature, than an expression of Jewish malaise.

## Jewish references

Celan, too, occasionally — though much less so than Sachs — employs Jewish references, but words like *Kaddish*, *Jesker*, *Havdalah* somehow lose their Jewish quality and become generalized in the context in which he has placed them.

But quite aside from their differences in Jewish orientation, Sachs and Celan are poles apart as poets. Where Sachs uses language conventionally (no pejorative implications intended), where Sachs works with traditional poetic devices, Celan tries to manipulate language into new modes of expression, to discover original ways of verbalizing a complex and elusive reality. Sachs is an epigone, Celan belongs to the avantgarde. It's the difference in music between, say, Samuel Barber and Anton Webern.

Celan confronted the modern poet's dilemma, as Steiner has formulated it, and chose the first alternative. The tragedy is that he decided eventually to adopt the second alternative — in its ultimate and literal form.

Alfred Hoelsel is Associate Professor of German at the University of Massachusetts, Boston, now spending a sabbatical leave in Israel.

# BOLL'S LITERARY BARGAIN

16 STORIES by Heinrich Böll. Translated from the German by Lella Vonnwitz. N.Y., McGraw-Hill Paperbacks. 243 pp. \$2.95.

Reviewed by Karen Gershon

EVERYTHING in the village was owned by the Baloks: the stax sheds in which most of the people worked, "breathing in the dust," letting themselves be killed off by slow degrees, "the woods in which the children gathered mushrooms and herbs — one kilo of bayflowers was worth one pfennig, the only scales allowed in the village — scales which one small boy tests when he gets the chance and finds "five pebbles worth short of justice"; generations of children have been cheated of part of their earnings.

Told about his grandfather by one of Germany's foremost contemporaries

rary writer, this story ("The Balok Scales") reads like an East European Jewish recollection, proving triumphantly, though for the writer this certainly isn't the point, that we are all related beneath the skin. The first story in the collection ("Life a Bad Dream"), on how to get a profitable contract for excavation work, belongs squarely in the world of American big business. "Murko's collected silences" is reminiscent of Beckett. For all his cosmopolitanism, Heinrich Böll displays one of the worst faults of the German literary tradition — taking his imagination too seriously — at the beginning of this story, the end of which made me laugh aloud, which I rarely do when reading.

Very mixed, then, as a collection ought to be, with something for everybody, and inevitably a little uneven, the book is especially to be recommended to those who share the prevalent prejudice against short stories. It's a sort of literary bargain, providing at the cost of a little reading profound and entertaining views of the human condition.

The translation by Lella Vonnwitz is excellent.



Heinrich Böll — taking the imagination too seriously.



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# Maurice Samuel—a champion of Zionism

By Sol Liptzin

MAURICE Samuel, who died a month ago today (Iyar 20 — May 4) at the age of 77, is receiving tribute primarily as the popularizer of Yiddish literature for English readers. This was, however, a development in his lifelong service to the Jewish People. It is true that his translations of Sholem Asch and his books on "The World of Shalom Aleichem" and on Y.L. Peretz, "The Prince of the Ghetto," were more widely read than his deep-diving works on Zionism and on the role of the Jew in the Diaspora. Yet the originality of his thinking was more clearly evident in the latter works, in which he emerged as a literary pioneer of the contemporary Jewish rebirth. He was one of the rare Jewish intellectuals who in the pre-Hitler decade devoted their talents as masters of English prose and their eloquence as orators to counter the philosophy of assimilationism then dominant on the American scene.

As early as 1908 Israel Zangwill had popularized the slogan of America as the melting-pot, God's crucible in which Jews along with other peoples of Europe would melt and be remolded. Four years later, Mary Antin's autobiography, "The Promised Land," became a best seller because it voiced the wish that was lodged deep in the heart of her Jewish readers for complete integration into the New World environment. Zionism was then the dream primarily of the un-Americanized, Yiddish-speaking immigrants from Eastern Europe and of a few visionaries, such as Stephen S. Wise and Jacob de Haas, who had come under the spell of Herzl's magnetic personality. World War I augmented the slender ranks of native Americans of Jewish origin who were prepared to supplement their faith in America as the Promised Land in the West with a faith in Eretz Yisrael as the old-new Promised Land in the East. Chief among them was Louis D. Brandeis.

## Anti-Semitism

From his earliest works until "Blood Accusation" (1966), his book on the Mendel Beilis trial, Samuel wrestled with the phenomenon of anti-Semitism which persisted in both enlightened and unenlightened countries. He held that for the Jews anti-Semitism was not a problem which they could solve but rather a misfortune to which they had somehow to accustom themselves. For the non-Jews, however, it was a most serious problem, an hallucination of the mind, a deep affliction of the soul.

## Esoteric doctrine

Until the 1920s, nevertheless, Zionism still remained an esoteric doctrine that had little appeal to most American Jewish intellectuals. Then there suddenly burst upon the scene a triad of writers and orators — Ludwig Lewisohn, Marvin Lowenthal and Maurice Samuel — who expressed their doubt that the blessing of America, the land of limitless opportunity, compensated sufficiently for a threatening atrophy of Jewish qualities and a weakening of Jewish belongingness. Such questioning had until then been regarded as sacrilegious. Ludwig Lewisohn's "Upstream," in 1922, was an electric shock that coursed through American Jewry, leading it to a sceptical consideration of the American experience. For a third of a century thereafter he continued to insist that America, despite its attractiveness, was still exile and could never be home, even for those Jews born and raised on its soil, to the same extent as it was for non-Jews. Nor could it ever replace Zion in Jewish hearts. Lewisohn was followed by Marvin Lowenthal, an American aesthete of German origin, who under the influence of Brandeis gave up his flirting with aestheticism and threw himself entirely into the Zionist cause. Then came Maurice Samuel, the youngest and the most influential of the triad of writers and orators. He, too, gave up a promising literary career for decades of service to Zionism. He was the rare scholar who did not dispense his wisdom in academic halls but went to the people and brought them, through the written word and on the lecture platform, the products of his well-considered observations.

Samuel had gone through a hard struggle to find himself and to establish a measure of equilibrium between the Jewish culture into which

he was born in a little Rumanian town in 1895 and the Anglo-American culture which surrounded him since 1914 in New York. He gradually discovered that the zestful, brutal experience which enriched his personality also harbored dangers and required constant re-examination and reappraisal. He did so as early as 1921 in the provocative volume "You Gentiles" and three years later in "I, the Jew." He persisted throughout the following decade in his efforts to rouse a sluggish generation to reflect on its waywardness and on the possibilities of a glorious rejuvenation beckoning in Eretz Yisrael and regeneration in the Diaspora. But his book, "Jews On Approval," completed in 1933, aroused more anger and controversy than agreement. Not until years later, with the publication of "The Great Flatland" (1940), "Harvest in the Desert" (1945), and "The Gentleman and the Jew," did his ideas find acceptance in ever wider circles.

For a brief period he saw himself acclaimed as the champion of the Zionist ideology which triumphed with the establishment of Israel. But soon his thoughts roamed beyond the hour of triumph and, while others revelled in their reborn pride and Jewish identity, he saw fissures threatening the newly arisen structure in which his people were lodged and, in "Level Sunlight" (1958), he warned of dangers ahead and begged for steps to be taken immediately to prevent a relapse of aroused Jewry into apathy and negation.

In Israel, Jews were attempting the enormous task of building a moral commonwealth, a unique group existence, a cooperative society, a non-competitive nationalism. There was, of course, a danger that this novel experiment might fail. Israel might succumb to the paralysis of achievement. The will to power, which motivated other nations, might take possession also of its soul. It, too, might yield to the temptation of becoming a standardized,

## Doctor Maimonides

ALTHOUGH Maimonides is best known as the outstanding medieval Jewish legal authority and philosopher, he was also one of the great medical authorities of his time. His medical works, written in Arabic, were translated into Latin (and, to some extent, into Hebrew) and were extensively used and quoted between the 13th and 15th centuries. And small wonder — because they are presented with the same straightforward, concise, lucid approach that characterizes all his writings. It is strictly rational, encouraging experiment and research, disdaining superstition such as charms and amulets. Maimonides is eminently sound and sensible. For example, he writes in the last chapter of the "Aphorisms":

"If anyone tells you that he has actual proof from his own experience of something which he needs to confirm his own theories, even if he is considered a man of authority, reliability and morality, you should hesitate. Examine the subject for yourself without being immediately convinced."

He had, for his time, a basic scientific approach — which is one

my channel to humanity. It organizes affections and hatreds and brings them to effective focus. The ugliness I hate in Jewry is hateful everywhere, the good that is good for everyone. Love of humanity, when not implemented by love of a people, is usually gushy and diffused sentimentalism."

Samuel devoted a great deal of thought to clarify the difference between the Jewish and the Gentile ideal of man. The Jewish ideal, also in its Christian metamorphosis, was a society of cooperative human beings who aimed at moral perfection and who saw in goodness and holiness the justification for their persistence on earth. The Gentile ideal, on the other hand, was a society which accepted competition, rivalry, competitiveness as the basis of life and which saw the highest exponent of nobility in the sportsman, the knightly gentleman, the chivalrous warrior, the honourable killer, the individual and the group lust for power. The Gentile ideal was still dominant. In the coming Atomic Age, however, competitive man, pagan man, must give way to cooperative man, the Jewish-Christian man, if the human species is to survive. The stage in the control of nature had been reached at which the continuation of the struggle between groups would mean the destruction of the species as a whole. The moral principle must triumph over the power principle.

In Israel, Jews were attempting the enormous task of building a moral commonwealth, a unique group existence, a cooperative society, a non-competitive nationalism. There was, of course, a danger that this novel experiment might fail. Israel might succumb to the paralysis of achievement. The will to power, which motivated other nations, might take possession also of its soul. It, too, might yield to the temptation of becoming a standardized,

## Reviewed by Geoffrey Wigoder

THE MEDICAL APHORISMS OF MOSES MAIMONIDES, Vol. I. Translated and edited by Fred Rosner and Sussman Muntner, N.Y., Yeshiva University Press. 264 pp. \$4.95.

## Doctor Maimonides

I deem Galen's Medicine fit for the body alone, But Abu Imran's for both body and mind. Had the medicine of the times on him come to call, Through knowledge he would have cured it of ignorance's ill. Had the rising moon his counsel required, She could attain the perfection to which she aspired. The day of the full-moon he would cure her of spots, And save her from waxing at the end of her month.

reason why so much of his philosophy has stood the test of time. Maimonides seems to have received much of his medical training during his early years in Morocco, of which little is known. When he reached Egypt, he became one of the outstanding physicians of his time, attending at the court (he was highly regarded by the Moslems) and also conducting an extensive private practice. His 10 medical works did not so much break new ground as give a logical presentation of contemporary medical knowledge. Diseases were unquestioningly classified according to the theory of the four humours and the cornerstone of medical practice and theory remained the writings of the ancient Greek authorities. Of these, Maimonides admired Galen in particular, and this is reflected in all his medical writings. His major works were a compendium of Galen's works, a commentary on Hippocrates' aphorisms, and his own Book of Aphorisms. His other works range from a treatise on hemorrhoids to a book on sexual intercourse.

The "Aphorisms" is his best-known medical work. It is mainly based on Galen, although there are references to "Arab authorities" as well as original comments introduced

"normal" state. American Jews must exert influence to prevent such a tragedy. They have a stake in Israel.

In answer to the charge of dual loyalty, Samuel pointed out that the relationship of American Jews to Israel was of a complex character. He formulated it as follows:

"I, Maurice Samuel, an American citizen, and a lover of this country, feel that the best I can offer it springs from my identification with the development of Judaism. In the deep moral struggles of America (as of the rest of the Western world) the issue lies between the cooperative life and the competitive interpretation of life, between essential Christianity and its matrix and ally, Judaism, on the one hand, and paganism open or concealed and paganism on the other. If I identify myself with a Judaism that is such a survival of moral values and for the survival of the Jewish People which incorporated these values, men women and children held out against overwhelming odds and won through Israel's rebirth and American Jews felt the impact. Then Samuel rejoiced that his Zionist and Diaspora ideology had been vindicated and he turned his attention in his last years to the Jewish culture which had been destroyed in the Holocaust and whose historic achievements were in danger of being forgotten by late descendants on American soil.

These achievements were embodied in the Yiddish language and in the Yiddish literary classics. These Yiddish treasures he proceeded to open up to his American audience through translations, adaptations and interpretations, culminating in 1971, in his last completed work, "In Praise of Yiddish."

With the death of Maurice Samuel, Jewry has lost an original thinker and an eloquent administrator, but his influence will continue to reverberate for a long time.

## Abu Imran (Maimonides)

By IBN'ARI USAYBIAH (1291 — 1270)

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difficult even then for the ordinary physician to master the mass of medical literature. Maimonides' pithy presentation was, therefore, widely welcomed.

Fred Rosner and Sussman Muntner have now produced an English translation of the first half of the "Aphorisms." This covers such subjects as diagnosis, treatment of specific diseases, bloodletting, laxatives, enemas and emetics. In their introduction, the indications of a psychosomatic diagnosis (behind the phrase "Just as body humours affect body humours") and a pioneering indication of the circulation of the blood.

One's scion of the "Aphorisms" is devoted to physical exercise as important to physical and mental health; Maimonides emphasizes that this should be practised well into middle age (but at the same time, he warns against the dangers of overdoing it).

Rosner and Muntner are two of the outstanding scholars in the field of research into the history of medicine among the Jews, and their work — of interest primarily to historians of science and antiquarians — is authoritative.

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THE MEDICAL APHORISMS OF MOSES MAIMONIDES, Vol. I. Translated and edited by Fred Rosner and Sussman Muntner, N.Y., Yeshiva University Press. 264 pp. \$4.95.

## Reviewed by Geoffrey Wigoder

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IT'S TIME  
PENNIERS



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Government House, until  
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Mandatory Government in  
Jerusalem and afterwards  
the U.N. headquarters in  
the divided city, was the  
scene of the first battle of the  
Six Day War in Jerusalem.  
In this excerpt from his book  
"The Battle For Jerusalem,"  
(New York: Jewish  
Publication Society,  
471 pages, \$6.50),  
Post reporter ABRAHAM  
RABINOVICH describes  
how the Jordanians took over  
the site, and how the Israel  
forces dislodged them from it.

# GOVERNMENT HOUSE

AT 10.30 a.m., Israeli monitors picked up a bulletin on Radio Cairo reporting the Jordanian capture of Jebel Mukaber in Jerusalem, the Arabic name for the hill on which Government House was located. The report was passed on to Jerusalem Brigade Commander Eliezer Amital, who queried his battalion commander in the area. The officer, Lieutenant Colonel Asher, was on the neighboring hill of Abu Tor. He reported that he could see no unusual activity at Government House, nor had he heard anything from his outposts. He felt the broadcast was probably alluding to the part of the hill the Jordanians had always held. But despite the apparent bogginess of the bulletin — also issued on Radio Amman — the fact that it had been made gave General Uzi Narkiss a feeling that the Jordanians might be presenting him with more than an artillery "salute." Something seemed about to happen on the ground.

The U.N. guard assigned to duty at the east (Jordanian) gate of the Government House compound had grown concerned after hearing the sirens, and was granted permission to return to his home in Jordanian Jerusalem to look after his family. At 10:30 his replacement arrived at the gate, a Burmese named U Than Aye, a cheerful bachelor who preferred to be called Charlie.

Bullets began to hit near him as he sat down to make an entry in the gate log. Hearing the whistle of an incoming shell, he dove under the table. An explosion shattered the windows and covered him with dirt and pieces of wood.

Other shells hit deeper within the U.N. compound. The phone on the table rang, and Charlie reached up for it. The caller was Col. Johnson, a U.S. Marine serving as deputy to Gen. Odd Bull, the U.N.'s chief representative. "I thought I lost one of my boys," said Johnson, who had seen the explosion. The colonel asked Charlie if he had seen any troop movement. The Burmese said he hadn't.

Charlie had risen to his feet and was facing the main building as he talked. When he hung up he turned around and saw 150 armed Arabs coming toward him. They were walking straight up the road, moving very slowly as if after a hard climb. The soldiers gestured at the handful of Israeli planes wheeling overhead and smiled, apparently believing them to be Jordanian. Behind the Legionnaires came a group of unarmed teen-agers wearing white racing shoes and carrying boxes of ammunition.

The guard notified the duty room and stepped out to the red and white pole blocking the road. He confronted the officer at the head of the column and told him he had reached U.N. territory and could go no farther.

The officer, who identified himself as Major Daoud, said that Jordan was at war with Israel. As Charlie attempted to argue, the Legionnaires flowed around the barrier and entered the compound. When the U.N. guard returned to the booth and picked up the phone, a Legionnaire entered and grabbed him by his blue scarf. Another soldier pointed his weapon at him, but four Arab border policemen who manned the permanent Jordanian checkpoint opposite the U.N. booth intervened. The telephone line was cut and Charlie was left alone. It was 11 a.m. The sound of firing was getting louder, and Charlie got back under the table.

EVERY morning since arriving at the Lonely House on Jebel Mukaber 13 days before, with his squad and bottle of cognac, Corporal Zvi Paz had slipped into his sandals upon rising. This morning, without knowing why, he pulled on his boots.

Nothing to shoot

When fire broke out along the line, Paz's men watched untranced from their windows, which offered the best view in Jerusalem of the war. Paz had orders not to open fire. Besides, there was nothing within range to fire at.

To understand the subsequent events at the Lonely House it is necessary to understand the design of the two-storey building, which was built against the slope. The men were gathered on the bottom floor, whose windows faced only two directions — north toward Jewish Jerusalem. The Government House compound, just 30

metres to the east, was blocked from view. Only from the upper floor was there a window facing in that direction. There was also a doorway there leading south toward the road which linked Government House with the training farm on the Israeli side of the demilitarized zone.

At 12:15 Paz decided to go up to the second floor and look around. There was no staircase connecting the two floors. Exiting on the side hidden from the U.N. compound and walking up the hill, Paz entered the second-floor doorway, which was flush with the slope. Casually glancing out the east window, he saw a soldier setting up a machine gun at the edge of the woods inside the U.N. compound. It was a Legionnaire. Diving for a hole in the floor which provided the only direct link with the man below, Paz yelled down to Private Darzi to notify Schneller that Legionnaires were at Government House. The corporal asked for his Uzi to be handed up through the hole. He was going to get the gunner.

Rising from the floor with the weapon, he glanced out the door and halted in his tracks. On the road 40 metres away a company of Legionnaires was walking — almost strolling — toward the training farm, guns on shoulders, some of them smoking cigarettes. Paz dove for the hole again. It wasn't a single Legionnaire, he yelled. It was a whole bloody company, and it was moving past

them straight toward Jewish Jerusalem.

On the top floor, Paz scooped up his mags and weapon and started toward the door, but stopped in the entranceway. Half a dozen Legionnaires had detached themselves from the main column and were coming down the path to the house. Paz ran to the window on the west side and leapt to the ground, ten feet below. One of the men who had exited from the ground floor was caught in the barbed wire near the building, and Paz stopped to free him. The Arabs on the road to their left rear opened fire as they ran, but Darzi, sure that he was a dead man, didn't even bother to duck. The five Israelis headed across the slopes of the demilitarized zone toward the wooden huts of North Tulpiot, about a kilometre away. As they broke into the clear, Arab positions in the valley to their right rear opened up on them, and positions on Abu Tor to their right front joined in. Paz was certain the fire was coming from both Arab and Jewish positions on Abu Tor.

THE Legionnaires, meanwhile, had continued on to the training farm. General Narkiss ordered on Saturday that troops be stationed at the farm even though it was in the demilitarized zone had not been passed on to Colonel Asher, commanding this section of the line. Upon learning of the

Mrs. Kaufman ran back to the corridor just as five soldiers burst through the rear door. They leveled rifles at a labourer standing at the firing hole directly in

outbreak of war at the morning meeting in Schneller. Asher had asked to move troops to the farm. Permission was granted, but by the time the men had gotten under way the road was cut off by fire. The only people at the farm as the Legionnaires approached were five terrified old men and a single resolute woman. The woman was Rachel Kaufman, wife of the farm director.

Fifteen minutes after her husband left, Mrs. Kaufman heard an explosion. Then another. Stepping outside, she saw that the farm was being shelled and laced with machine-gun fire. She ran back to the office and dialed the emergency number the army had given them. She got a busy signal.

Breaking out a cache of old Czech rifles and ammunition, she distributed them to the labourers. None of the five had ever fired a weapon before. Mrs. Kaufman herself had not been in the army but she had had a military course at a farming settlement during the War of Independence. She quickly showed the men how to load, hold, and fire the rifles.

One of the labourers promptly fainted and was carried to the shelter. Mrs. Kaufman gave him first aid and hurried back upstairs. Another man was so frightened he could not hold the rifle. Mrs. Kaufman placed the remaining three at firing holes in two concrete pillboxes that had been built off the main corridor. With the evacuation of the Lonely House — which she knew nothing about — Mrs. Kaufman's irregulars were in front of the entire Israeli Army. The possibility of leaving, however, didn't even suggest itself. Her one crying wish was for the army to come, but until it did she had no intention of abandoning the farm.

Photograph taken in 1968 shows Lonely House, the two-storey building on slope at left, which housed an Israeli post, and Government House, at the end of the road at right. Jordanian troops were spotted setting up a machine-gun position in the woods not far from the asphalt road. Lonely House has since been torn down.

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Men under the command of Col. Asher stand in front of Government House after capturing it on June 5, 1967. One of the armoured vehicles used in the battle stands near entrance to building.

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(Continued from previous page)

front of them. "Are you Arabs or Jews?" one of the soldiers demanded. The soldiers were Israeli, but the man at the firing hole was wearing a keffiyeh on his head. Flashed with rifle, Mrs Kaufman asked, "Do we look like Arabs?" The soldier glanced at her as if he had a gurgulous woman on his hands and said, "No time for jokes." Stripping off their packs the soldiers dashed out the door to the wind-break, and in a moment their machinegun was driving the Arabs back to cover.

THE news of the Arab seizure of Government House galvanized the Israeli command. The attitude toward Jordan had been gradually shifting since the early hours of the war. The chief concern then had been to keep things as quiet as possible along the Jordanian frontier, while the bulk of the nation's strength was committed in the desert and skies of the south. The need for restraint on the Central Front was being lifted just as the Jordanians opened fire the length of the border, not only at military targets but at population centres.

General Bull's headquarters contacted Israel liaison officers by telephone and confirmed the Arab Legion takeover, but asked the Israelis to desist from any overt action while they themselves persuaded the Jordanians to leave. The Israelis agreed to Bull's request for a cease-fire, but the Jordanian shelling continued. Shortly after 1 p.m. Colonel Amiral received his orders from Central Front command — counter-attack.

IN the previous two weeks Major Yussi had led his men along the city line to study the four points where they were most likely to be called upon to launch counterattacks — the Police Training School, Mandelbaum Gate, Mount Zion and Ramat Rahel. There was a fifth point where the Arab Legion might conceivably choose to attack — Government House. But since this area had been declared the responsibility of Asher's battalion, the recon men had not even looked it. It was thus with some surprise that Major Yussi heard his orders from a runner arriving from brigade headquarters. He must proceed to Allenby immediately and prepare to drive the Arabs from the U.N. compound.

Yussi led his column through back streets to avoid the area open to the Old City. At Allenby he conferred briefly with Aaron and discovered that neither had any idea of how they were supposed to carry out the attack. The two majors even asked each other which of them was supposed to command the operation. They had not been told that Colonel Asher and his men were involved.

The order came to move to the farm, and Aaron started his tanks up the road toward the battle that waited at the top of the hill. As the column reached the high ground, Arab guns opened up from Abu Tor to the left. The tank cannon, already turned in their direction, spoke for the first time in anger, a thunderous volley that silenced the enemy for a few moments.

On the open road ahead, a short figure suddenly appeared and flagged the column down. He ran to the rear of Aaron's tank and picked up the telephone used by people on the ground to talk to the tank commander. "Tank, do you hear me?"

Aaron recognized Asher's voice. "What are you doing here?" asked Aaron.

"I'm commanding the operation," Asher replied.

Asher outlined his battle plan. Five tanks would remain at the farm to provide covering fire. The remaining three would break into the compound and sweep the area between the gate and the radio antenna mast rising from the highest point of the hill. Yussi, the recon commander, had brought his men in across the fields at the rear of the farm to avoid exposing the vulnerable jeeps on the fire-swept road. As he paused at the farm entrance to get his bearings, Asher rushed up shouting orders. Yussi found it difficult to grasp what the excited bantam-sized battalion commander was saying.

"Take it easy," said Yussi. "Let's take a minute and get the exact breakdown. Who's doing what?" Apparently thinking Yussi was deliberately stalling, the battalion commander pointed his Uzi at him and said, "If you don't begin moving, I shoot." The flash of anger passed as quickly as it came (Asher was to apologize to Yussi later in the day) and the battalion commander outlined the plan in detail.

Two recon platoons would follow the tanks into the compound on half-tracks. One platoon would seize Government House itself. The second would proceed to the antenna, where it would stand by to descend into "The Sausage," a serpentine Jordanian trench position on the southern slope of the hill just outside the U.N. compound. Meanwhile, the company of academic reserves at the training farm would enter the compound to clear the woods on the northern side of Government House.

As all units prepared to roll, a terse order came from brigade: Stay where you are. The effect on Asher, Aaron, and Yussi — three aggressive commanders straining to move — was agonizing.

Asher ordered the tanks off the exposed road. In turning up the narrow tree-lined path into the training farm, Aaron found himself in a cul-de-sac in which it was impossible to turn the tanks. As he was trying to extricate himself, a new order was flashed from brigade to begin the attack. Aaron clambered out of his tank and climbed aboard his command half-track, which followed directly behind. The half-track cut off the path, knocking down and dragging a tree for one hundred metres before it regained the road. Fortunately, the three rear tanks had not yet turned into the path, and Aaron ordered them to break into the Government House compound. It was 3:15 p.m.

As they approached the entrance archway, the commander of the lead tank reported with apparent alarm that the gate was closed. "Are you kidding?" shouted Aaron, who was following the tanks in his half-track. "Go through." The gate splintered as the tank plunged inside, its guns firing. As they drew near the main building, Colonel Asher, riding in Aaron's half-track, spotted three Jordanian jeeps in a driveway. One of them was mounted with a recoilless rifle. The jeeps had been abandoned by their crews, but Asher now saw several Legionnaires burst from cover and run toward the vehicles in an attempt to turn the recoilless rifle on the tanks.

The Colonel grabbed the half-track's machine gun and set the three jeeps ablaze with one long burst. Unable to swing the weapon sufficiently to bear on the Jordanians, he picked up his Uzi, but before he could fire, a shell burst next to the half-track and shrapnel tore into his right forearm, severing an artery. Blood spurting onto the face of the man alongside him, and when Asher turned to avoid him, he splashed by people on the other side instead. Pinching his arm above the wound with his left hand, Asher

stopped the flow, and a soldier applied a tourniquet. For the next ten hours the battalion commander was to stay in action with his arm bent across his chest.

TO the men of the reconnaissance company, all the years of training had suddenly become academic. Instead of the usual meticulous planning and map study, Yussi had barely had time to issue an improvised attack order on the radio, which some of the officers didn't even hear. Others, unfamiliar with the physical appearance of the target, were not sure what their orders meant.

Muni, a student at the university, had walked along the city border from his boyhood. Now, as his half-track burst into the U.N. compound, a new panorama opened up before him, stunning in its scope. Drifting shell smoke added to the dreamlike quality of the scene. The men fired over the sides of the vehicle at fleeting groups of Legionnaires, until Muni ordered the driver to join the other half-tracks in firing on Government House itself.

Meanwhile, in the main driveway of the building, Mayor Yussi sat in his command half-track, somewhat disconcerted. He had led the way into the compound, planning to join whichever platoon encountered the stiffest resistance. However, instead of one platoon turning behind him into the driveway of the main building, all the half-tracks swept past toward the other end of the compound. Suddenly, a single half-track lumbered up the road be-

hind him, and Yussi flagged it down. Yussi told his commander, Sergeant Gershon Cohen, that they were going to take the main building.

The pair ran up the driveway, each followed by five men. They found the main door locked. At Yussi's instruction, it was blown open. Furniture had been piled against the door and set afire by the demolition charge, and Gershon barely succeeded in passing around it as he left the building. By the time he returned with the gun, the fire had spread, blocking passage.

Gershon, a physical education instructor in civilian life, clung to the bars on a first-floor window and handed the gun up to soldiers on the second floor. Then, grasping a rain pipe, he shinned up to the top of the three-story building and swung his body over the projecting edge onto the roof.

From the top of Government House, he was in view of hundreds of Israelis and Jordanians arrayed along the city line. The moment he lowered the U.N. flag every Arab gun in the vicinity opened up on him. Gershon went flat and crawled to the edge of the roof, where he called down for an Israeli flag. There was none on hand, but Major Aaron volunteered his tank signal flag, which had horizontal white stripes separated by a horizontal blue stripe. It was passed up to Gershon, who raised it on the pole from a prone position.

Sri Ram, an Indian U.N. employee, had not been sure which side was attacking the building. Before noon he had seen an Arab officer and several Legionnaires enter and mount the stairs to the

third floor. There had been the sound of angry voices, and a few minutes later the Arabs were being ushered out.

Ram was not sure if the soldiers standing in front of him now were Jordanians or Israelis. He had been in the Middle East just a short while and his knowledge of local languages was confined to two words: "shukran" and "shalom," the Arabic and Hebrew words respectively for "thank you" and "hello." When the Israeli handed him back his identity card he chose the wrong word. His shukran visibly startled the Israeli, and Ram edged back into the crowd under the dark stares of the soldiers.

When Yussi spoke to another man in Arabic, he drew a response in the same language. The major asked him to bring the other Arabs. Six Jordanians were soon assembled, all servants at Government House. When Yussi took their identity cards, General Bull approached and said, "These are my people." Yussi assured him they were safe. "Do you think I'm going to kill them?" Bull nevertheless made a point of going up to each of the Jordanians and shaking his hand. Yussi, who had been impressed earlier by Bull's calmness, was impressed still more by this display of loyalty to subordinates.

Stepping onto a balcony at the rear of Government House, Yussi saw men from the Academic Reserve company moving through the woods in pursuit of Legionnaires pulling back. He called his runner, Corporal Zerah Epstein, and told him to go down and inform the commander of the unit where the recon men were deployed, in order to avoid any accidental shooting.

With this order, Yussi injected into the battle one of the most formidable soldiers to emerge from the Six Day War.

The turf suddenly kicked up around him, and he dove into the pit atop the bodies. Peering over the top, he saw that

Along with Yussi and half a dozen others, Zerah had been with the company since it was formed 12 years ago. A school dropout with a natural gift for whatever he put his hand to — business, card-playing, even poetry — the heavy-set Zerah had become a successful electrical contractor, and he looked the part of a tough, savvy executive.

He approached war with the same thoroughness as he would a business deal, leaving as little as possible to chance. Although as a runner he was supposed to be armed with a rifle instead, feeling that the automatic weapon used up its ammunition too quickly. In addition, he carried a privately owned pistol, a 9-mm. Browning with 14 bullets. It was specially mounted in a hip holster for a fast draw. For ammunition he managed to acquire a supply of tracer bullets which would permit him to see where his shots were going, and he swiped an extra grenade to supplement the single grenade which had been issued him.

The commander of the Academic Reserve company and five of his men were lying on the ground exchanging fire with Legionnaires in the surrounding woods when Zerah reached him. "Let's go," said the corporal. His orders had been merely to pass on a message, but he saw work to be done. The woods were alive with Legionnaires, some firing from cover, some running. The company commander had gotten far ahead of most of his troops, and he sent two men to hurry them forward. Zerah didn't wait. He started forward alone and looked back to see two of the students following. Fire was opened on him from a shallow pit 30 metres ahead. Zerah shouted to the two students to open up with their automatic weapons and keep the Legionnaires' heads down. Swinging wide, Zerah dashed toward the pit from the side and flung in a grenade. When he reached the lip of the depression, he found five dead Legionnaires inside.

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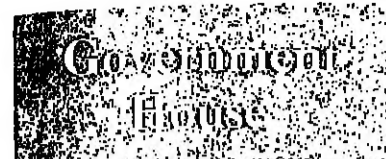
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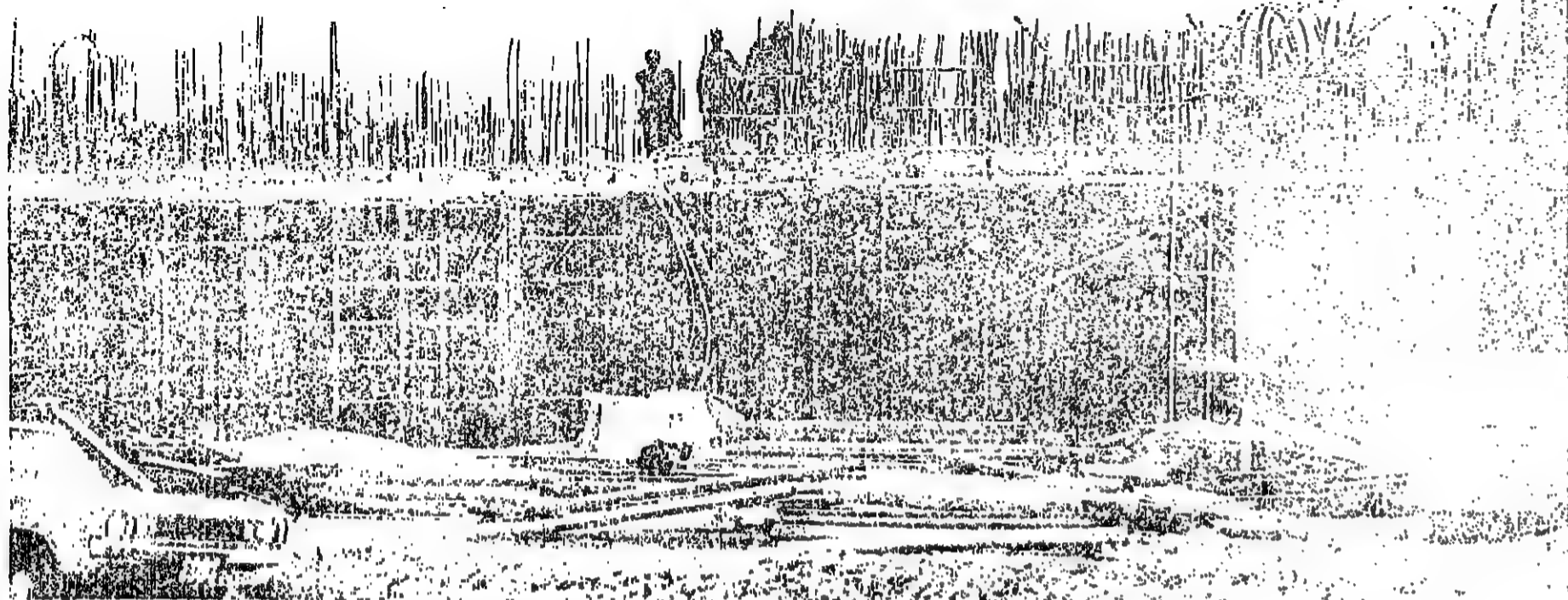
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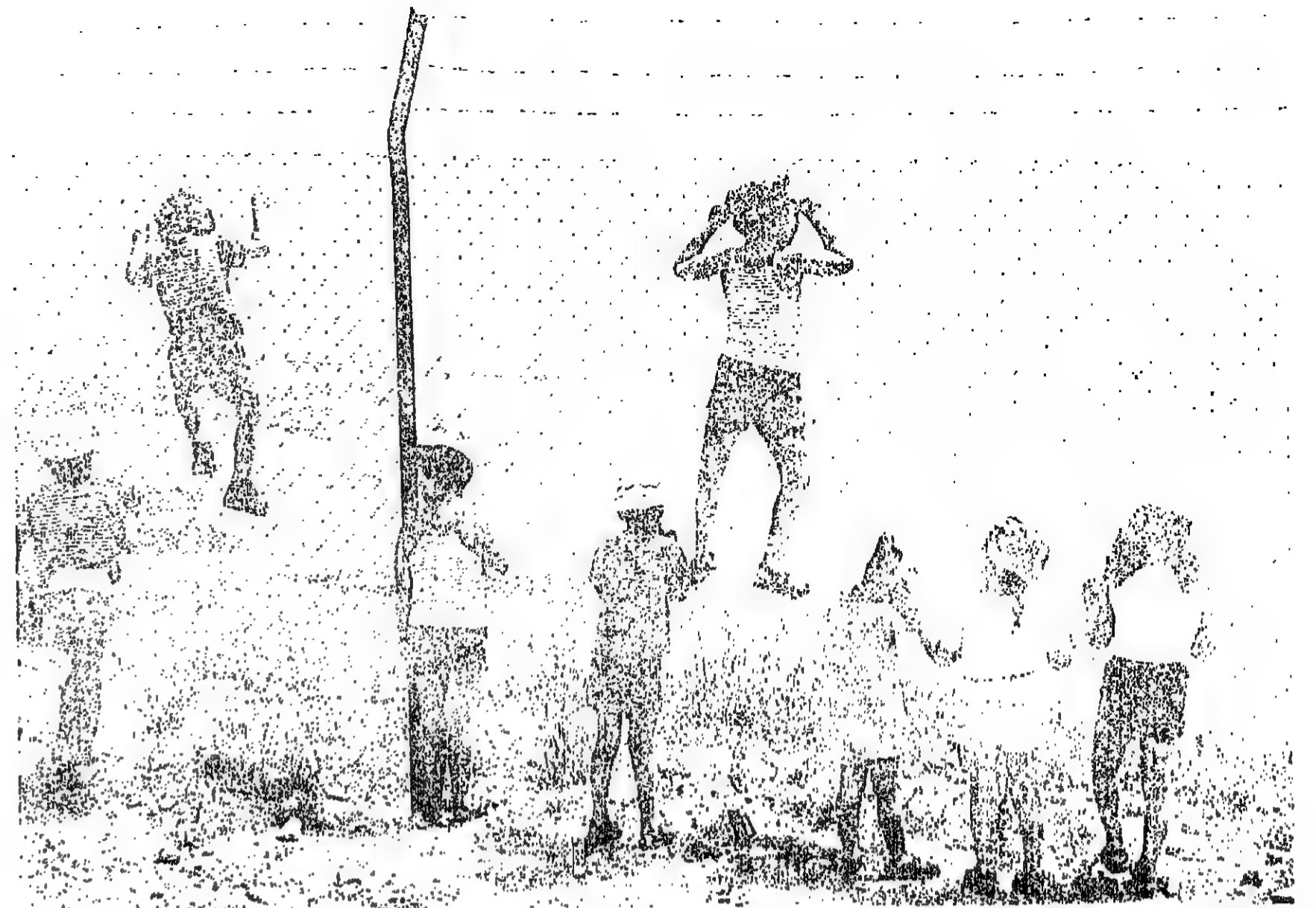
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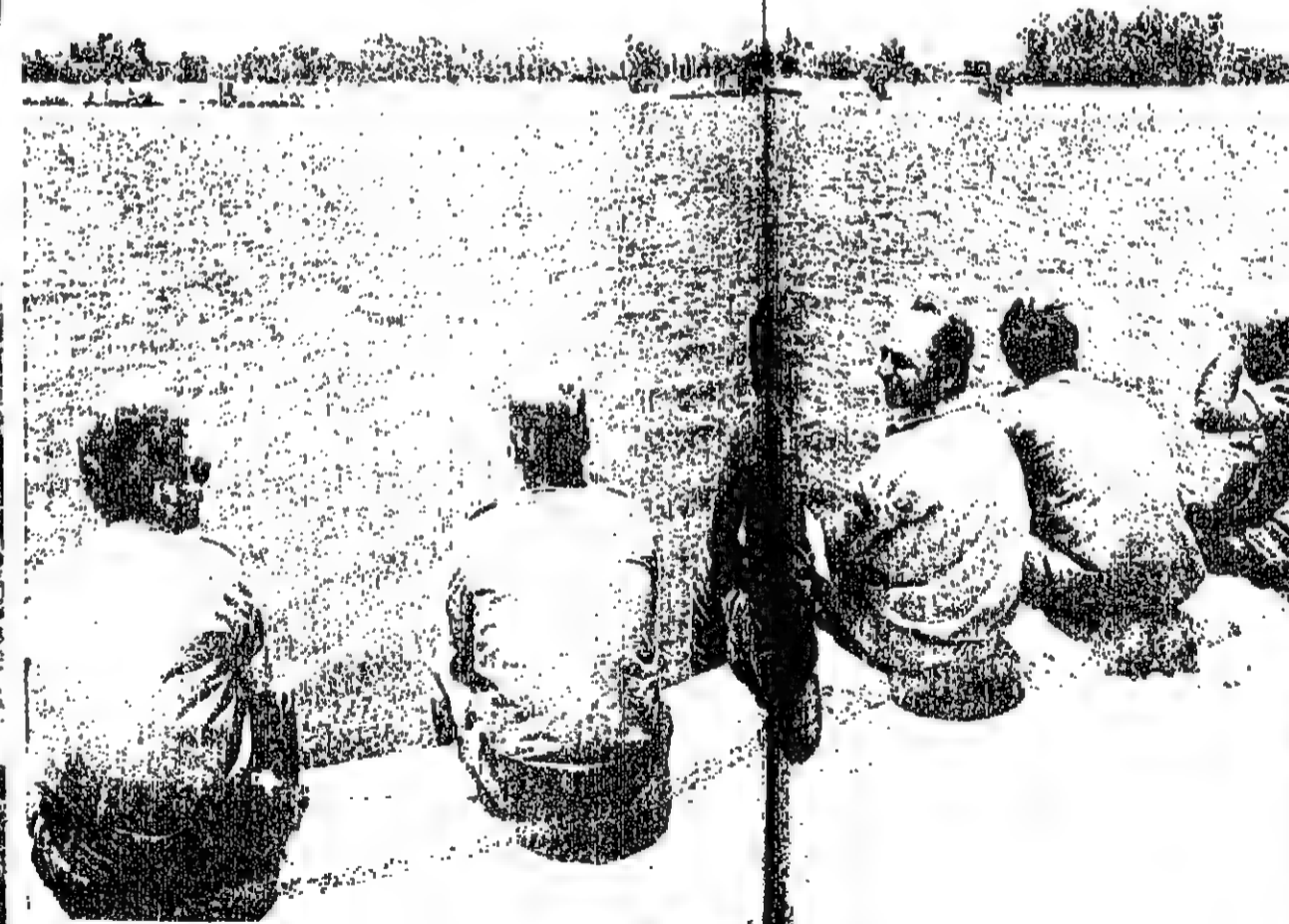
On the day that  
the Japanese  
perpetrated murders  
at Lod, photo by David  
Rubinger was the Israeli's  
frontiers. Here is a scene of the calm  
borders, on the fifth anniversary  
of the Six Day War.



Construction workers put up the first storey of a four-storey apartment block at Sharm e-Sheikh, where the Egyptians five years ago blocked passage to El-Eh.



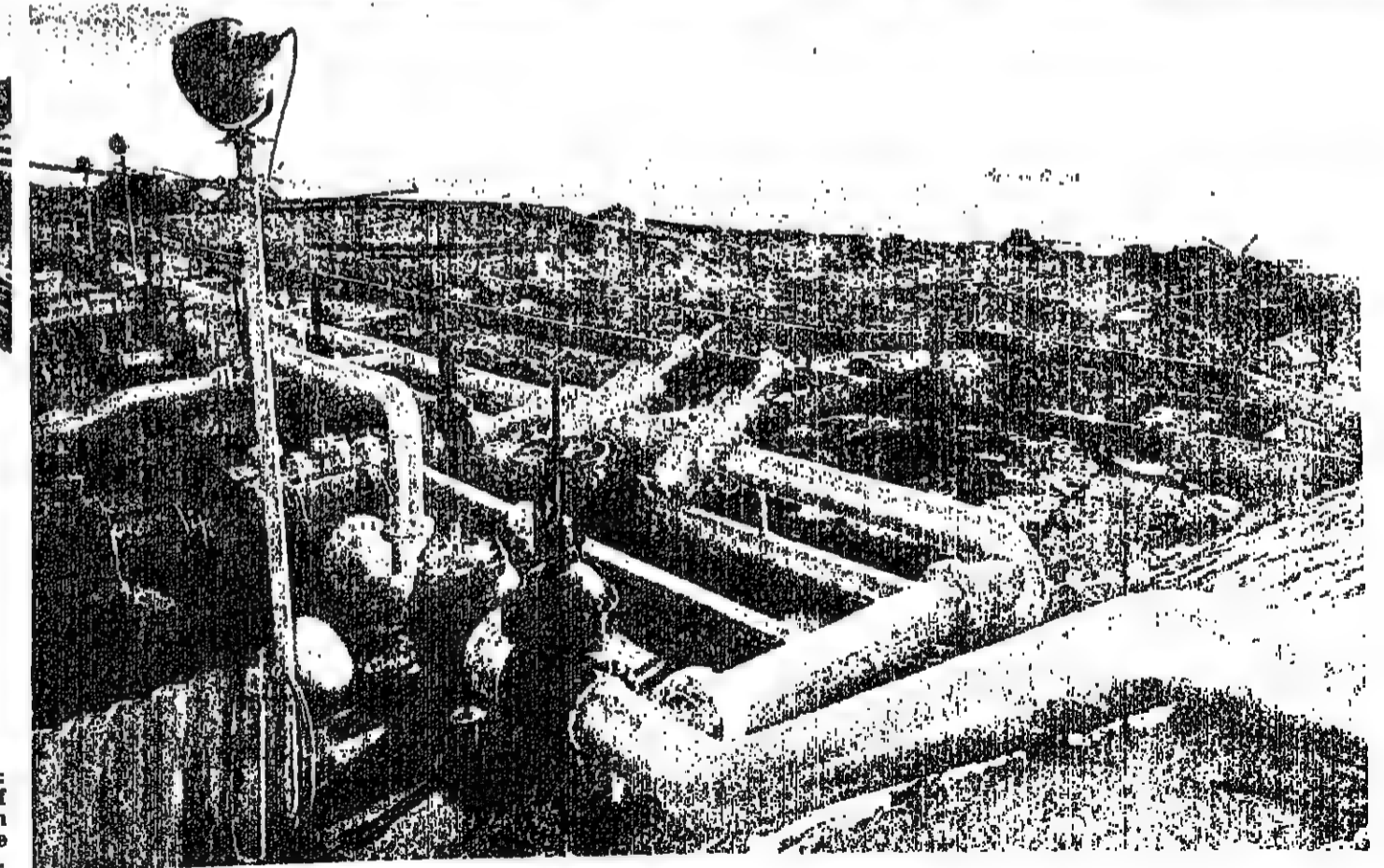
Children (above) from Misgav-Am play on fence which is Israel's border with Lebanon. These children grew up in shelters, during the post Six Day War period.



(Above) Israel taken in the 1948 war, Kantara, on the S.

A peaceful drive along the Lebanese border, with the fence separating Israel from its neighbouring Arab state.

On the west coast of Sinai: smoke from the oilfields of El-Morgan, in Egypt, seen from El-Tor, upper right. Below is the oilfield at Abu Kadois.



مكة من القدس

مكة من القدس

# Annals of Violence in Gaza

RETURNING recently from Gaza by Egged bus, I recognized the driver, a good-looking, well-dressed Gazan who speaks fluent Hebrew. I knew him five years ago as one of a tattered crowd of youngsters peddling "Gaza-Cola" in Falastin Square. When we reached BeerSheva, he asked me to direct him to the Hammashli department store because he wanted to do some shopping for the family. To me, this minor incident was symbolic of Israel's five years of administration of the Gaza Strip, which has enabled the majority of the population, despite all obstacles, to reach a standard of living unknown under the Egyptian occupation.

The price paid for this achievement has been high enough in terms of human life. From the end of the Six Day War until today, 49 Israeli soldiers and civilians have been killed and 218 injured by grenades, mines or shooting. Of the Gaza Strip population, 430 have lost their lives. Of that number 148 men, 57 women and five children were murdered by terrorists; 47 men, 10 women and 45 children were killed by terrorist grenades and mines; and the remainder were terrorists killed in clashes with security forces. Terrorist grenades injured 1,202 residents of the Strip, of whom 934 were men, 260 children and eight women. A Belgian volunteer and an American nurse were also killed by terrorists.

The large number of local children killed and injured by terrorist activity is the best proof that the main aim of the terrorists was the intimidation of their own people. It also shows their weakness, because from the very beginning they had to use terror tactics to prevent the population cooperating with the "hated"

Jews, who could give them much more than their Egyptian "brothers," who exploited them as a second-class colony.

There are 380,000 people crowded into the Gaza Strip, 200,000 of them refugees. During two decades of Egyptian "fraternal rule" the refugees were not allowed to leave their tiny corner. At the end of 1968 Gaza Strip residents and refugees alike received permission to work in Israel and the West Bank, and since April 30 this year, they have been free to travel to and from Israel without the need for a permit.

Over 20,000 workers from the Gaza Strip, the majority refugees, now work in Israel, earning from IL15 to IL40 per day. In 1971 Gaza Strip workers earned a total of IL60m. in Israel. One does not need a degree in economics to realize what that means to the economy of the Strip. This past winter was the first time I saw the children in the refugee camps wearing shoes.

According to the Central Bureau of Statistics April bulletin, the number of unemployed, in a total labour force of 65,000, dropped from 21.4 per cent at the end of 1968 to 1.7 per cent this March. From owning no tractors in 1968, Gaza Strip farmers today own 79. At the end of 1968 a total of 2,780 vehicles of various types were registered in the Gaza Strip and Northern Sinai; today there are 4,183, of which about 25 per cent are owned by refugees. There are even two registered taxi companies owned by refugees. No exact number of T.V. sets is available, but they can be numbered in thousands and the Arabs don't use the instalment system: they pay cash.

### Big investment

During the past five years, the civilian administration of the Military Government has poured over IL400m. into the Gaza Strip and Northern Sinai. This does not mean that the Israel taxpayer has had to carry all the burden, because revenues from the Strip are also considerable. The number of Israelis running the civilian administration is minimal: they are mostly engaged in a training and advisory capacity. It is the policy of the government to let the local inhabitants run their own affairs as far as possible. Farming methods which, in 1967, were at the same level as those of the Israel Arabs in 1948 have been modernized. The Strip, mainly a citrus-producing area now has five modern citrus packing plants — one of them Jewish owned — and a sixth will be soon added. Modernized packing has opened the Western European market to the Gaza citrus grower, and this means much better prices. Farm hands who used to earn IL1 per day receive today IL10-IL15 in the Strip.

Some 5,000 women work outside their homes. They are employed in small industries in Gaza, in Israel factories and in orchards. What we are dealing with here

Terrorism in Gaza cannot reach the levels of the past, because the residents are no longer afraid of the gangs, writes HERBERT BEN-ADI, who has covered the Strip for the past five years.

Downtown Gaza: back to business, quietly.

It is happening on the West Bank. It is beginning to happen in the Gaza Strip. It is resulting in a relationship which is generally fruitful for both Arab and Jew — though one not without its problems.

The refugees, in spite of the high wages they are earning in Israel, still receive their Unrwa rations, though this is now really a symbolic act, of the maintenance of refugee status, which gives them the hope of eventual receiving compensation from the State of Israel. Unrwa in the Gaza strip is heavily in deficit. Its budget is only 15 cents per person, and that includes schooling, medical care and sanitation. Where Unrwa has information that the income of particular refugees has risen above a certain level, rations have been

cut off, but without affecting their status as refugees.

Security in the Strip after the stormy period of 1971 has relaxed. While there was a lull in the period when I would not have crossed into the Strip without a gun at the ready, today I feel slightly ridiculous carrying one. Only the wire netting on the buses remains as a "Gaza Alley." Nobody can say with absolute certainty that there will be no more violence, though there were any, it would not be long. Not only because the security forces would quickly suppress it, but also because the population no longer fears the terrorists. They have suffered much from them. What they want now is to live and work in peace and give their children a decent education.

### Fruitful relations

One cannot yet tell whether prosperity, co-operation and proofs that Jews and Arabs can live together will succeed in damping down the fires of Arab hos-



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# MARKETING WITH MARTHA THE MILK

NOT long ago Ephraim Kishon devoted his satirical column to his wife's battles with the polythene bag and her nostalgia for the fast-washing glass bottle. Mrs. Kishon, I am still buying milk in the old-fashioned bottles at my corner grocery — and cherishing every one, as it might the last.

Just when the last milk bottle will roll off the Tnuva filling line is not quite certain. It may be a year or two. But there is no turning back. I have been assured by the Director of Tnuva's Milk Department, Mr. Elyan Dror, (Tnuva production accounts for 80-85 per cent of the milk sold in Israel. The smaller private dairies are also going baggy.)

Along with the glass bottle, the whole system of door-to-door delivery is on its way out. My milkman no longer cometh. He said his farcical some weeks ago, and I have been making the daily struggle with milk bottles — I'm too stubborn to buy bags until I absolutely have to. I'm lucky in that I have a little supermarket practically next door, and a lift in my building. Some of my friends are complaining that they use a lot of milk, I don't see right next door to a grocery, I don't like the way the local press handles the milk (some don't refrigerate it).

### My son the milkman

Not even the Consumer Association, however, is sympathetic to the idea of restoring home delivery. "Would you like your son to be a milkman?" a senior staffer at the Consumer Association asked me. The convenience of carrying our own milk is the price we have to pay. Hygiene and manpower are the chief forces behind the change-over to bagged milk, Mr. Dror of Tnuva told me. "I am in moving rapidly from the Middle Ages to modern times" in the area of food production and distribution. Of course, he recalls, when "Hebrew milk" went over to pasteurization and bottling in the 1930's, this was considered the ultimate in modernity. Before that, milkmen used to deliver their stuff in large cans and hide it out into the housewives' swa pots.

Before feeling too nostalgic about the fast-washing glass bottle, it is well to remember all the complaints about them — many of which have appeared in this column from time to time. There have always been cracked and dirty bottles, bottles with bugs inside and dirt outside. Some of this is inevitable, says Mr. Dror. Not all of the bottle-washing machinery in the world or even incentive premiums to workers to spot dirty bottles are sufficient to prevent some contaminated bottles from slipping through. The recent court practice of raising fines for "foreign bodies" has made it continue bottling, Mr. Dror says. The laws, says the existence of a hygienic or aesthetic disadvantage in having the milk bags wet on the outside from the melting ice. I am not sure that the melting ice. There will not make for cleaner bottles, he says. Tnuva has done the most, it is the rest of the groceries in the shopping cart, and on the way home. Many grocers put the milk bags in

After much research abroad, Tnuva decided that the best container for local conditions is the polythene bag. Waxed paper cartons and plastic bottles were ruled out as too costly. The bags are a wholly local product. The raw materials are local, processed by a Haifa petrochemical firm. Plastics factories make the sheets of polythene, and the dairies do the rest. Imported machines, mostly of Swiss design, form the plastic sheets into bags and fill them with pasteurized drinking milk.

With due credit to Mr. and Mrs. Kishon, I confronted Tnuva with the familiar complaints about milk bags: First of all, they leak. Yes, admits Mr. Dror, they sometimes do. To date, Tnuva's bags have been made of a single layer of polythene. Soon they will be double-layered. The idea is not simply to have the bag twice as thick, but the two-ply system makes it less likely to be porous. At least one of the smaller dairies in the Tel Aviv area already has two-ply bags. Tnuva does not know when its changeover will be made.

Then too, Mr. Dror says, the seams on the bags are not always sealed tightly and they sometimes open. "We are a bit new at this yet," he says, by way of apology. Foreign technicians are currently here testing the heating elements of the sealing devices to determine how often these need to be replaced to insure a proper seal.

### Explosion possible

In short, Tnuva does not deny that the public is being used as a milk-drinking guinea pig while the system is being worked out. It even happens that a bag occasionally explodes. "Even if this happens once in a million" — and Tnuva averages 280m. half-liters of milk in a year — "it is unpleasant" says the Milk Department head. The new machines will be all of the Swiss model, found to be the most exacting kind.

Another complaint is that the milk sacks are wet on the outside, which is unpleasant to the touch. This is because the bags are transported from dairy to market in crates with ice to maintain the proper temperature. When the bags are lying like sardines one atop the other, with a layer of ice on top, they maintain the desired temperature of four degrees Centigrade even better than milk in bottles, says Mr. Dror.

The shopkeeper is supposed to dump the bags together with the ice directly into a refrigerator — either a closed case as in the smaller grocery shops, or the open kind used at supermarkets. Tnuva is working with the Ministry of Commerce and Industry to offer grocers loans to purchase a proper refrigerator for milk. Customers are urged to defrost their grocer keep milk refrigerated — or buy elsewhere.

Mr. Dror insists that there is no hygienic or aesthetic disadvantage in having the milk bags wet on the outside from the melting ice. I am not sure that the melting ice. There will not make for cleaner bottles, he says. Tnuva has done the most, it is the rest of the groceries in the shopping cart, and on the way home. Many grocers put the milk bags in

side a larger plastic bag for a shoppers convenience. Some sin arrangement should be standard practice. It was my pediatrician who suggested to me that, for hygiene sake, the milk bags should be rinsed carefully to remove any dirt from the outside which might get in when the bag is snipped open. I keep special scissors in my kit even for opening milk bags, when I do use them.)

### Can be frozen

By the way, the sole advantage I have found of milk bags is that they can be frozen, though this is not recommended as daily practice. But a bag or two in the deep freezer can come in handy in an emergency such as a sudden shortage on a long holiday week-end. It does take several hours for a bag of frozen milk to melt.

Back to complaints: The coloured printing on the bags tends to run. Tnuva is trying to improve this, and meanwhile assures the public that only edible colouring is used.

The dates stamped on the bags are often illegible. The date stamped is three days ahead of the day on which the milk leaves the dairy. It is guaranteed safe for use through that date, provided, of course, that it has been refrigerated properly. In fact, Tnuva says that milk properly refrigerated should remain fresh for up to seven days. Maybe it is my imagination, but I feel that the bottled milk keeps better than the bagged milk, and other people report similar experience.

There is a tendency for the fat content of the milk to collect on the insides of the bags. "We are sensitive to this problem," Mr. Dror says. To solve it eventually, Tnuva will go over to completely homogenized milk. This is the process which breaks up the fat content and distributes it evenly throughout the milk. It is common practice in the U.S., but Israeli housewives have traditionally demanded to see the cream-line in the milk bottle. "They will have to be re-educated to understand that we are not stealing the cream," Mr. Dror says. Conversion to homogenization is not an easy matter, he adds. The new machinery is costly, it takes time to import it, and the process requires a lot of electricity. Tnuva hopes it can be done without necessitating a rise in milk price.

The changeover from bottles to bags is proceeding at different rates in different parts of the country. In the northern district, served by Tnuva's Haifa dairy, 82 per cent of the milk was in bags by last month. For Rehovot and the south, the figure was 70 per cent. For Tel Aviv, 45 per cent, and for Jerusalem, somewhat less than 50 per cent.

Jerusalemites, by the way, have the advantage of Tnuva's newest product, buttermilk — under the trade-name Rivlon. It comes in an attractive white carton with a polythene bag inside. The drink was developed by Tnuva at the request of the Army, and buttermilk in Hebrew is called "leben bahush Tsht'ah," or whisked leben for drinking. It comes in half-litre packs and sells for 70 to 74 agorot.

Tnuva's regular drinking milk comes in half-litre and litre poly-

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# JERRY MELITZ GOES PUBLIC



Photos: Ariella Shaviv

By Catherine Rosenheimer

Jerusalem Post Fashion Reporter  
TEL AVIV. — "Jerry Melitz is going public" said the voice over the telephone... Despite the fact that Jerry Melitz fashions have been enjoying steady export orders for the past few years, despite my firm admiration for his talents as a designer, the statement sounded a little unlikely. Sensing my incredulity, the voice at the other end of the line explained, "what I really mean is that Jerry has decided to sell to a far wider public."

Until now, his customers have been limited to the export market and to a small private clientele buying from his Tel Aviv studio. The idea is now to hold small showings of the collection each week for groups of around 10 prospective buyers (appointments should be made by telephoning 03-230638).

"That way each client can see the entire collection, see how each dress looks on and, if she likes it, order it made-to-measure in her size, all within the space of less than an hour. If I work with a private client, I may easily spend up to two hours with her — and of course prices reflect this."

Prices for what might be called the Melitz *prêt-à-porter* limited editions are not high, relatively speaking: from IL150 for a short dress, and from IL180 for the maxi. You must take into consideration that all the prints are exclusive, designed by Jerry or by Miriam Melitz, and that the deceptively simple cuts and styling are exactly where Jerry's main strength as a designer lies. "Why not just sell through good

retail stores?" is the obvious question. Part of the answer is that Jerry has tried selling this way — and it didn't work out. The other part of the answer is that he is a strong-minded individualist as well as a perfectionist. He feels, justifiably, that if a particular shop is selling his clothes, he should have freedom to decide what is on display, how it is shown, with what else it is stocked... the average shop, equally understandably, does not usually see eye to eye with such high aesthetic principles.

### Once a week

Thus the new system of opening his studio once a week to the public would seem a good compromise; fashionwise, the collection he has to show is very far from being a compromise: Banlon, the fabric which has long been his firm favourite, is still much in evidence. Newest addition is a complete range of dresses, long and short, in printed cotton jersey — prints like the ones shown here, including stylized or photo-effect flowerhead shapes, swirls or curlicue motifs.

Equally exciting are plain, strong-coloured Banlon models — like for example, a short dress in brilliant scarlet with dropped shoulders continuing into full, neatly cuffed sleeves; or a plain mauve maxi dress, exquisitely simple, belted with a turquoise leather belt; or a cow-necked long dress in forest green falling in panels from the bust, its long tight sleeves ending in a flurry of feathers dyed to match.

This last model, incidentally, was one of three ordered just recently by Baroness Nadine de Rothschild — its colour was, she thought, just the thing for a hunting weekend party. As well as placing her order, she left behind her a firm invitation for Jerry Melitz to bring his collection to Paris, saying that she felt quite sure that all her friends would want to order too.

As far as Tel Aviv is concerned, long-sleeved, feather-trimmed maxi may not be quite the thing for the coming summer — but many of Jerry's new short printed cotton jerseys definitely are!

All from Jerry Melitz's new "limited editions" collection: Top left, short cotton jersey dress has geometrically interpreted flowerhead pattern in tones of brown from past to terra cotta, on a white ground. Yoke front and sleeve cuffs are in dark brown. Top right, striking dress in black and white striped Banlon has panel-cut skirt gently flaring from under the bust, billowing as it reaches the floor. Above left, squiggles and semi-circles in tangerine on white form the pattern for a short, butterfly-sleeved dress in Banlon. Above right, V-necked, very much '30s look, short-sleeved maxi in cotton jersey in a cherry red on scarlet print.

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# Health resort opens its doors

By N. David Gross

Jerusalem Post Reporter  
YOU'D think you were in the middle of nowhere; the only sound that of birds or the occasional splash of an indolent swimmer in the pool, the only odour that of pine trees; not a single block of flats in sight. And yet you are 10 minutes off the Tel Aviv-Hatza autostrada and quarter of an hour from Hatza itself. This is the Yaarot Hacarmel Health Resort, a hotel with physical medicine facilities attached, planted in the middle of the Carmel National Park overlooking the Mediterranean.

Built with the assistance of the West German Government (ILM, of the ILM, cost) to provide recuperative rest for victims of Nazi persecution living in Israel, the Yaarot Hacarmel Resort hopes to attract the general public in Israel, tourists who wish to rest after the normal arduous Hermon-Masada-Shera-Jerusalem excursion, and to rehabilitation recipients living in other countries.

Its appeal to all three groups is strong. While the service may not be as comprehensive as in the more luxurious Swiss and central European spas, and evening entertainment is not yet fully organized,

The swimming pool and grounds of Yaarot Hacarmel.

Yaarot Hacarmel offers the most up-to-date physio- and electro-therapy treatments under expert medical direction, at a small part of the cost in Europe. Treatment in the massage bath, for example, costs IL15, as against some 35 DM in German spas. The medical director resides at the hotel and a nurse is in attendance 24 hours a day.

### Graded strolls

Walks throughout the hotel grounds and in the parklands beyond are graded, and marked according to, suit patients with heart

weaknesses, for example, who are advised to take their exercise in measured amounts. Apart from the swimming pool, there is a gymnasium, and further sports facilities including tennis courts, are being prepared.

The West German Länder cover the expenses of Yaarot Hacarmel for rehabilitation recipients who come into their scheme of 21 or 28 days of therapy every two years, wherever they live, although it does not pay their fare. (It was this difficulty of Israel's in finding their fare to Germany that persuaded the Germans to establish Yaarot Hacarmel and subsidize other convalescent homes in Israel). Large numbers of American Jews who are entitled to convalescence under the German Association of Immigrants from Central Europe, whose aim is to give Yaarot Hacarmel because the U.S. is said to lack any kasher convalescent home. Not only is Yaarot Hacarmel kasher, it also has a fully-equipped synagogue, with a three-daily minyan. Among its other facilities are a library-music room, an auditorium for film shows and other entertainment, and numerous terraces and public sitting rooms.

The staff provide excellent service, courteous and attentive, without being fussy. Unobtrusively, a waiter will help out the food of a guest suffering with stiff muscles; a chambermaid will anticipate an elderly person's trouble in negotiating a corner, and take his arm before being called. One-quarter of the staff of 60 are Druse, from the nearby villages of Ustiva and Dallat al-Carmel.

Yaarot Hacarmel is owned by the Association of Immigrants from Central Europe, whose aim is to give service rather than make a fit profit. It is in the most rare position of having no debts to repay.



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## English as she is spoke

ONE of the advantages of having had a year's schooling in England is that my daughter is the undisputed leader of the class in English and in the unique position of being able to advise and correct pupils who normally outshine her on most academic subjects. Her original idea was to absent herself from the class altogether but when I insisted that the time thus freed should be gainfully employed, in doing extra maths for example, she decided modestly that her place was with her comrades, sharing their sufferings and trying to alleviate them.

Having a verbal mastery of the English language she discounts any other way of expressing herself. The other children are learning to write correctly and neatly and although while they are labouring to speak and to read to emancipate herself from the phonetic spelling she uses when she is forced to commit herself to paper, she is very astute about the project. As long as she can read, she feels, other people can do the writing. She admits that answers which are one hundred per cent right are valueless if they are totally illegible but points out that if her writing were clearer the teacher would more easily see her mistakes. She is shaken when she loses marks for not using capital letters and grumbles that Hebrew is much better, having no truck with these pedestrian details. On the other hand, the teacher's case endings which cause much howl among her contemporaries accustomed to feminine sofas and masculine houses are a bonus in English which she appreciates.

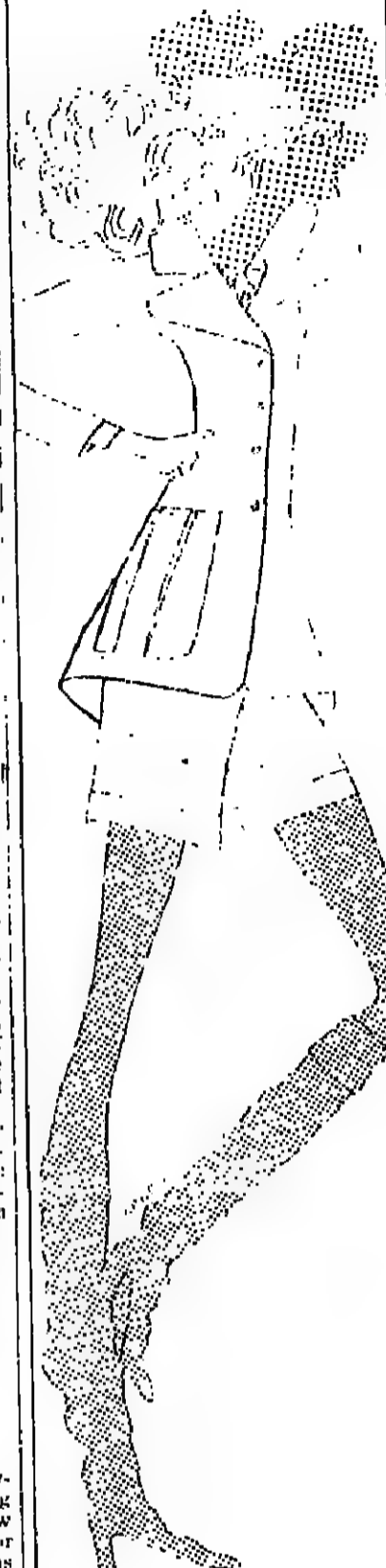
She is happy to pass on her knowledge in whispers to those sitting near her and relates in triumph for she obtained such a high mark for her friend that the teacher was astounded. I maintain that it would be a greater kindness if she would sit with the girl an hour or so and explain the working of the grammatical rules but she says her friend doesn't want to know how it's done, she only wants the answers. This opinion is revised when the teacher, who is as sceptical as I would be dealing with this cunning mob, having no doubt noted the juxtaposition of the two girls, gives the friend an oral test and takes away most of the easily won marks.

### Chaucer and Shaw

My attempts to improve her spelling, which owes a lot to Chaucer and something to Shaw, usually leave one or both of us on the verge of hysteria. Won't she be ashamed, I ask her, when she has to ask one of her schoolmates how to spell something in English? She thinks both these contingencies are unlikely, as most of her friends copy her mode of spelling rather than the teacher's, partly from a natural mistrust of authority and partly because it is more logical to write "go to foan ars no gum" (gone to town, our no good) than to try to remember the accepted spelling when she is in a hurry.

She quotes me as having told her that in a few decades or so English spelling will be considerably reformed so she is nicely anticipating this trend and will be well prepared in case in another 40 or 50 years she should want to write a letter.

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# GARDEN HINTS FOR June

By Della Cohen

Among the fibrous-rooted tubers should be potted in a rich, light soil, containing a high percentage of peat (25-50 per cent). All kinds of begonias will thrive if given an application of liquid fertilizer twice a month in the blooming season. Frequent watering and fertilizing irrigations containing phosphorus, will produce rich growth and blossom.

In the autumn, withhold water and allow the plants to dry. The tubers can be placed in dry sand, peat or vermiculite and stored in a dry place.

There are gardeners who get a special satisfaction from cultivating plants which are "different" and not so easy to grow in our climatic conditions. One of these plants is the *Begonia*, which has many varieties.

The cultivated begonias are hybrids, produced by crossing different species, all natives of South America's jungle. Introduced in Europe at the end of the 18th century, they were treated like a greenhouse plant, because of their sensitivity to low temperatures.

The cultivated begonias are very numerous, differing in appearance, yet similar in their behaviour patterns. All dislike full sunshine, all need a light, rich soil, all thrive best in a humid atmosphere.

Some varieties are cultivated for the beauty of their leaves, others for their spectacular large flowers.

Another house plant very popular here in Jerusalem is the shrubby begonia, with light green leaves, and small spotted white and pink flowers. If you keep this begonia in a shaded, protected porch or on a veranda, you can enjoy it for many years.

The *Begonia Rex*, grown for its handsome foliage, belongs to the rhizomatous group. The leaves are thick, with red shades and designs. This kind of begonia must be grown away from direct sun.

To the tuberous or semituberous or bulbous group belongs the showiest begonia: the *tuberhybrida*, with an average height of 80cm. There is a pendulous variety suitable for hanging baskets or for window boxes with smaller flowers than the grandiflora, but with the same brilliant colours: white, pink, orange, yellow, red. The flowers may be single or double. Tubers can be started indoors in February or March on a substratum of peat and vermiculite. Place the concave tubers or fibrous. By this criterion, each tuber at the level of the soil surface. When growth appears, each

others for their profusion of small flowers. The leaves are heart-shaped, but always asymmetrical, with one side more developed than the other: this is a characteristic of this family. Some have rhizomatous roots, others tuberous, bulbous or fibrous. By this criterion, each tuber at the level of the soil principal groups.



Tuberhybrida

## Young probationer to French yeshiva

HAIFA. — The local Juvenile Court here on Tuesday asked the Police to look into the unauthorized transfer to France of an 11-year-old boy who had been on probation for burglary and theft.

Judge Avraham Melamed learned of the case on Monday, when probation officer Tamara Kanispeil told him that on her last visit to the boy's home she had been told that he was now at a French yeshiva. In addition to the Police investigation, Judge Melamed has asked for a check on the French yeshiva to be made through the social services authorities in France.

The boy's parents, who live near the Matane David army camp on the outskirts of Haifa, are refusing to say how their son left the country.

## Equality leads to more women in jail

HONOLULU (UPI). — A criminologist has found there not only are more women behind executive doors in these days of women's lib in the U.S., but also behind jail bars.

Dorothy L. Gates, a former probation officer who is president of the Women's Equity League in Hawaii, is conducting what she says is the first study to determine whether women are becoming more criminally inclined as they become more emancipated.

Miss Gates has focused on embezzlement, "women's first entry into higher status crimes," and found "the more women have equal opportunities with men the more their crime rate becomes like that of men."

Her findings show that during the 1960-1970 decade, there was an increase of 11 per cent in the women's work force nationally, with a 15 per cent increase in managerial positions or positions of trust.

Through statistics obtained from the Federal Bureau of Investigation and police departments, Miss Gates found that during this 10-year period, total arrests of women for embezzlement jumped by 203.5 per cent.

"Embezzlement, the misappropriation of funds while in a position of trust, is a crime that women previously had little opportunity to carry out," she told me. "How would a housewife have access to a bank vault or company books?"

"Embezzlement" has traditionally been a male crime but now women are able to infiltrate into positions formerly held only by men — positions of trust — managerial, proprietary and official positions.

"My research does not substantiate the notion that women are by nature different from men in criminalistic tendencies," she added. "Notions that females are docile do not reflect in the statistics. They are aggressive."

Miss Gates said the results of her study not only help dispel long-held myths about female temperament but hopefully will help law enforcement by examining an area which has almost been ignored.

Statistics about female embezzlement should no more discourage an employer from hiring women, she said, emphasizing that although the number of female embezzlers has increased, women constituted only 21 per cent of the total number of embezzlers in 1970, indicating it is still a masculine stronghold.

"The motive for the female embezzler may stem from the stress and anxiety of trying to reach the top, conflict between work and home or may be similar to a man's desires for more money for social activities, booze and keeping up with the Joneses," Miss Gates said.

Formerly a deputy probation officer in Riverside County, California, Miss Gates also directed a home for delinquent girls in Santa Barbara, California, and is an assistant professor of sociology at San Bernardino Valley College.

Miss Gates noted that she has found that another factor contributing to the increasing female arrests for all crimes is that "chivalry is dead."

She labels the "chivalry factor" the tendency in the past for the criminal justice system to let women criminals off easy just because they were women.

"Women no longer get the kind of differential treatment, and I see this is a positive step in emancipation. Women must take the consequences of their actions, and not let off just because of their sex," Miss Gates said. "This is part of liberation."

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**GALLERY GUIDE**

**JERUSALEM**  
**THE ISRAEL MUSEUM** - Jules Pas-  
 cher Watercolours and Drawings from  
 the "Musée" Collection  
 (Cohen Hall) from Wed.  
 Sculptors as Draughtsmen and Print-  
 makers (Goldman-Schwartz Hall).  
 "People" seen by photographer  
 Anna Sivkha-Belak (Library Hall).  
 Harod Dushamp: Roudy-Mades,  
 Drawings, Graphics (Sports Hall)  
 and Jona Gemes (Ida Crown Plaza  
 Sculpture and Youth Wing).  
 Fuppeta, Toys and Children's work  
 (Toch Wing).  
**YVETTE SZCZUPAK-THOMAS** -  
 22 woodcut "events" in the  
 Jerusalem of June 1967 in a semi-  
 illustrative, semi-thematic manner,  
 that, in this century, has found its  
 strongest expression in the work of  
 Picasso. (Artists House). Till  
 June 7.  
**RAY KULKA** - Sculptures in  
 stone, bronze, plaster and terra  
 cotta as well as over 60 drawings,  
 by prolific young immigrant from  
 Czechoslovakia, who came here from  
 Canada a little over a year ago.  
 (Artists House). Till June 7.

**DAVID** and who later developed a re-  
 strained expressionist style. The  
 artist's village of Ein Hod was his  
 idea. The exhibition of 200 graphic  
 works by Pablo Picasso continues  
 (Tel Aviv Museum, New Building).  
**ENDRE NEMES** - Prague-born  
 Swedish sculptor and painter  
 (mostly large), collage and a few  
 that are encyclopaedic in their range  
 of described artifacts and images  
 from 19th century culture and a few  
 of his memorabilia. (Tel Aviv Museum,  
 Helena Rubinstein Pavilion).  
**PINHAS COHEN-GAN** - Young  
 artist shows varied definitions, some  
 of them surprising, of the concept  
 "drawing." (Dugith Gallery, 43  
 Frishman).  
**IGAL TUMARKIN** - Dynamic  
 though sometimes incoherent group-  
 ings of geometric forms in stainless  
 steel, sculptural sketches and  
 models for large outdoor sculptures  
 by prominent Israeli artist. In-  
 augural show of elegant new gallery.  
 (Vodfat Gallery, 100 Disengoff).  
**SEVEN ARAB PAINTERS** - Styli-  
 tically the show fits naturally into  
 the Israeli art scene but with scat-  
 tered intonations of ethnic individ-  
 uality. ("Tasvira" Club, 30 Ibn Gvirol).  
**MOSEH AGNON** - Colourful paint-  
 ings of formalized fanciful figures  
 by Hebrew artist. (Chomerinsky  
 Gallery, 38 Gordon).  
**BARSON** - Fantasy paintings that  
 usually are far-fetched variations of  
 the human head, in slick airbrush  
 style. (Artis Studio, 48 Gordon).  
**SARA BRONSOAE** - Israeli land-  
 scape in vaguely impressionistic  
 style. (Gardes Gallery, 21 Israel  
 St.).  
**KLATCHKIN SUMMER COLLE-  
 CTION** - Paintings and sculptures  
 mostly by Israeli and French artists  
 that range through several 20th cen-  
 tury schools including surrealism.  
 Collection excludes abstraction and  
 pop. (Madassat "K" Gallery, 33  
 Frug).  
**KUBA** - Jacob "Kuba" Avnathan  
 is a self-taught but gifted artist  
 who invests common interiors and  
 objects with uncommon animation.  
 (220 Gallery, 230 Ben Yehuda).  
**COCA LAPIDOT** - Paintings, BAT  
 YAM (Bat Yam Municipal Museum).  
 From June 4.  
**GEORGE CHEMACHE** - New  
 paintings by artist whose approach  
 is bold and whose themes reveal a  
 many humanity at its most absurd.  
 (Mabat Gallery, 31 Gordon).  
**ATELIER REGGIE WESTON** - In-  
 auguration of new art establishment  
 in memory of the watercolorist who  
 died in 1967. Works by Weston  
 comprise the first show (280 Haya-  
 son).  
**MEHA MUTTER** (1870-1967) - Paint-  
 ings by Jewish-French painteress  
 whose works have been acquired by  
 numerous museums throughout Eu-  
 rope. (Lim Gallery, 170 Ben Ye-  
 huda).  
**ANDRE NEMES** - Fine graphic  
 work by painter from Sweden who  
 long exhibited at Tel Aviv Museum  
 (Nava Gallery).  
**TEL AVIV**  
**MARCEL JANCO** - Retrospective  
 exhibition by veteran Israeli artist  
 who was one of the founders of



People, by Yair Garbuz. Gordon Gallery, Tel Aviv.



Mela Mutter's French land-  
 scape, at Linn Gallery, T.A.

**JUDITH GONEN** - Ceramic reliefs.  
 (Bar Kochba Gallery, 42 Bar Koch-  
 ba). May 22-June 16.  
**YAIR GARBUZ** - 12 new paintings  
 by pop artist whose work incorpo-  
 rates printed photographic images dis-  
 torted by light. (Gordon Gallery, 39  
 Gordon). Till May 14.  
**RAFAEL HILA** - Abstracted, flat-  
 faced colorful renderings of the  
 Middle-Eastern milieu and of folk-  
 oric Jewish themes. (Dugith Gallery,  
 43 Frishman). May 22-June 16.  
**JON MURARIU** - Paintings inclu-  
 sively entitled, "Memories." (Z.O.A.  
 House).  
**"WITH A STRAIGHT LINE"** - The  
 latest in series of shows presenting  
 various local art orientations encom-  
 passing painting and sculpture by 21  
 artists whose styles belong principally  
 to post-painterly abstraction. I.e.,  
 hard-edge, geometry, primary forms,  
 op, precision and proscription. (Ar-  
 tists Pavilion, 8 Alnashidi).  
**DANY BUNYED** - Imaginative ren-  
 dering of figures and animals. Draw-  
 ings and prints. (New Gallery, 33  
 Zisman).  
**ZIVA CHEMCHAK-BAR** - Romantic  
 interpretations of nature by young  
 painteress. (Mama Bialik House, 23  
 Bialik). Till May 24.



Drawing, by Pinhas Cohen-Gan, at the Dugith Gallery, Tel Aviv.

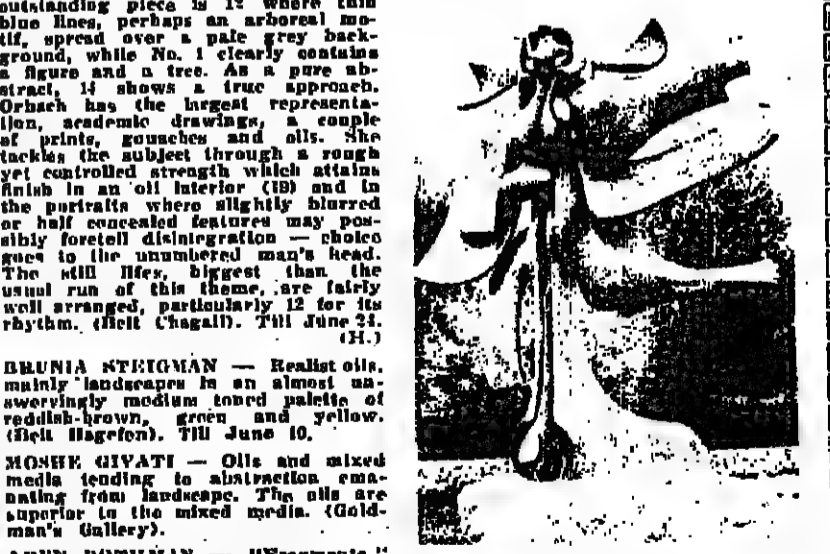


Honeymoon, by George Chemache. Mabat Gallery, Tel Aviv.

**HAIFA**  
**E.A. TUBIN, S. SHIFRO, M. OH-  
 BACH** - Three women artists. Tubin's  
 sketches appear to be based on vari-  
 ous aspects of human internal or-  
 ganic complexity as manifested in  
 quite successful technical, although  
 in some instances, either the back-  
 ground is too black or the ailing  
 concept. An example of her best  
 work, consider II for dark back-  
 ground and 13 for a light one.  
 Shifro's oils have now intruded to  
 colour abstraction and, like other  
 new ventures into that style, require  
 a realist or quasi-realistic foundation  
 to simplify piece in it where this  
 fine lines, perhaps an archaic me-  
 tal, spread over a pale grey back-  
 ground, while No. 1 clearly contains  
 a figure and a tree. An pure ab-  
 straction it shows a true approach.  
 Obbach has the largest representa-  
 tion, academic drawings, a couple  
 of prints, gouache and oils. She  
 tackles the subject through a rough  
 yet controlled strength which attains  
 finish in an oil interior (10) and in  
 the portrait where slightly blurred  
 or half concealed features may pos-  
 sibly foretell disintegration - choice  
 to the unnamed man's head.  
 The still life, biggest than the  
 usual run of this theme, are lively  
 well arranged, particularly 12 for its  
 rhythm. (Beit Chagall). Till June 21.  
 (H.)

**BRUNIA STRIGMAN** - Realist oils,  
 mainly landscapes in an almost un-  
 swervingly medium toned palette of  
 reddish-brown, green and yellow.  
 (Beit Hagefen). Till June 10.  
**MOSEH GIVATI** - Oils and mixed  
 media tending to abstraction emu-  
 lating from landscape. The oils are  
 superior to the mixed media. (Gold-  
 man's Gallery).  
**ARYN BOUTHMAN** - "Fragments"  
 watercolours in wood and similar in  
 composition and motif to his rich-  
 lings. ("Graphics 3" Gallery).  
**MANK KATZ** (1934-1962) - Selected  
 works. (Museum of Modern Art).  
 Opening Saturdays, 11.30 a.m.  
**ABIK BITCHKO** - Paintings.  
 (Beit Hagefen). Opening  
 Saturday, 11.30 a.m.  
**GATIT HAREL** - Paintings. (Danya  
 Gallery). Opening Saturday, 6.30 p.m.

**PETAH TIKVA**  
**EIGHT NEW IMMIGRANT ART-  
 ISTS** - All are from either the U.S.,  
 Canada or England: David Camras,  
 Ellen Milin, Peter Ohtanator, Jean  
 Orling, Rosalind Rice, Peter Boss,  
 Gail Sisman, Ellen Schickraut-Fel-  
 man. PETAH TIKVA (Yad Lebanim  
 Memorial Museum).  
**FRUMA BEKER-JARUDOWSKA** -  
 Exuberant energetic renderings of  
 figures and scenes. PETAH TIKVA  
 (Yad Lebanim Memorial Museum).  
 May 29-June 17.



This bronze statue, "Le Bon  
 Gotic," by Belgian sculptor Oth-  
 olier Strobel, was recently placed  
 in the garden of the Belgium  
 House Faculty Club at the Heb-  
 rew University of Jerusalem. It  
 is a gift of the Belgian Friends  
 of the H.U. (David Harris)

# Stamping in confusion

BY EPHRAIM  
KISHONI

LATELY, a strange uneasiness has gripped us every time we pass the little post office in our suburb. From time to time we would stick our head in and ask worriedly:

"Is there still an alternative?"

"A slight one," those in charge would reply, "but soon there won't be any."

And indeed, this Tuesday, the Minister of Posts and Hijackings raised his voice and announced that there was no alternative but to raise postal tariffs. We sighed with relief. Homo Mediterraneus likes it when his life runs according to a certain routine: with the coming of spring we expect the sap to run faster, and postal services to become more expensive. So we were understandably nervous when a number of months went by after the last increase and nothing had happened. We feared a crisis. However, our fears were baseless: the rise in cable fees, slipped in with praiseworthy restraint and elegance early in May, heralded the fact that the alternatives were running out, and we now feel deep satisfaction at the expected and promised rise.

## How much today?

We don't know how the smart reader manages; personally we have spent the last year in a thick and ever-growing fog in so far as postal rates are concerned. Not only that — every time we send missives to whom it may concern, we go to the Office and ask: "How much are postcards today?"

Whereupon the duty clerk scratches his head with his free finger and answers: "I'm not quite sure. But I'll ask..."

He rings the Centre and inquires as to the rate. Then he comes back to us: "To their best knowledge, the postcard was 13 agora this morning. But they advise you to stick on at least 16 agora to be on the safe side..."

Sometimes I get up early, and while I am still in my pyjamas, the wife says to me: "Hurry over to the Post Office with the letters. They are going up this morning."

Quite a few times I beat them to the draw by a few steps. It is a marvellous feeling. It's a sound rule to send off your mail before 10 a.m., because that is when they generally raise rates. But the most reliable portent that the alternative is running out is the appearance of new airtelers at the branch offices, because the moment those airtelers with the pre-printed 38 ag. stamps on them are thrown on the market, you can bet your last penny that the rate is 45 ag. in view of the interim rise. This is an iron-clad regional rule: the Hebrew airtelers become more expensive while it is being printed. All the taxpayer can do is purchase the stamps needed for completing the rate, in the case at hand a 7 ag. stamp which is not available, so one has to buy two 3 agora and one measly one-agora stamp.

## Calculus

You roll your tongue in your cheek, gather the necessary saliva and stick the 38 + 3 + 3 + 1 on the airtelers. By the time the collage is completed, the rate has risen to 52 ag. Never mind, quickly over to the post office, buy another two 2 ag. and one 3 ag. stamp. The taxpayer-in-the-street staples on a slip of paper

on which to stick the extra stamps, and the new formation looks as follows, to the joy of foreign philatelists: 38 + 3 + 3 + 1 + 2 + 2 + 3.

Now the tension grows regarding the next unavoidable rise: will it be odds or pairs?

If pairs, then it will be an actual stamp, that is chances are one will manage with just one additional stamp, but if it's odds, one has to stick on a series again. A naive person may well ask: why does one have to write so many letters?

If only the postal rates were linked with iron chains to the c-o-l index or to postmen's salaries (which would be the best solution for stabilizing the tariff). But to our great regret they are linked only to the alternative. The Israel post has

a floating rate adjusted on a daily basis, just like the limping German mark. Personally, we prefer a fixed, automatic 7 ag. rise every two months. Let Mr. Peres consider this suggestion. In the meantime we demand that he inform us every night over all the media, immediately following the weather report:

"Today the postcard in Upper Galilee was 15 ag. Tomorrow the airtelers in Sinal will be from 45 to 55 ag. in the shade."

(Translated by Yohanan Golan (By arrangement with "Akash")

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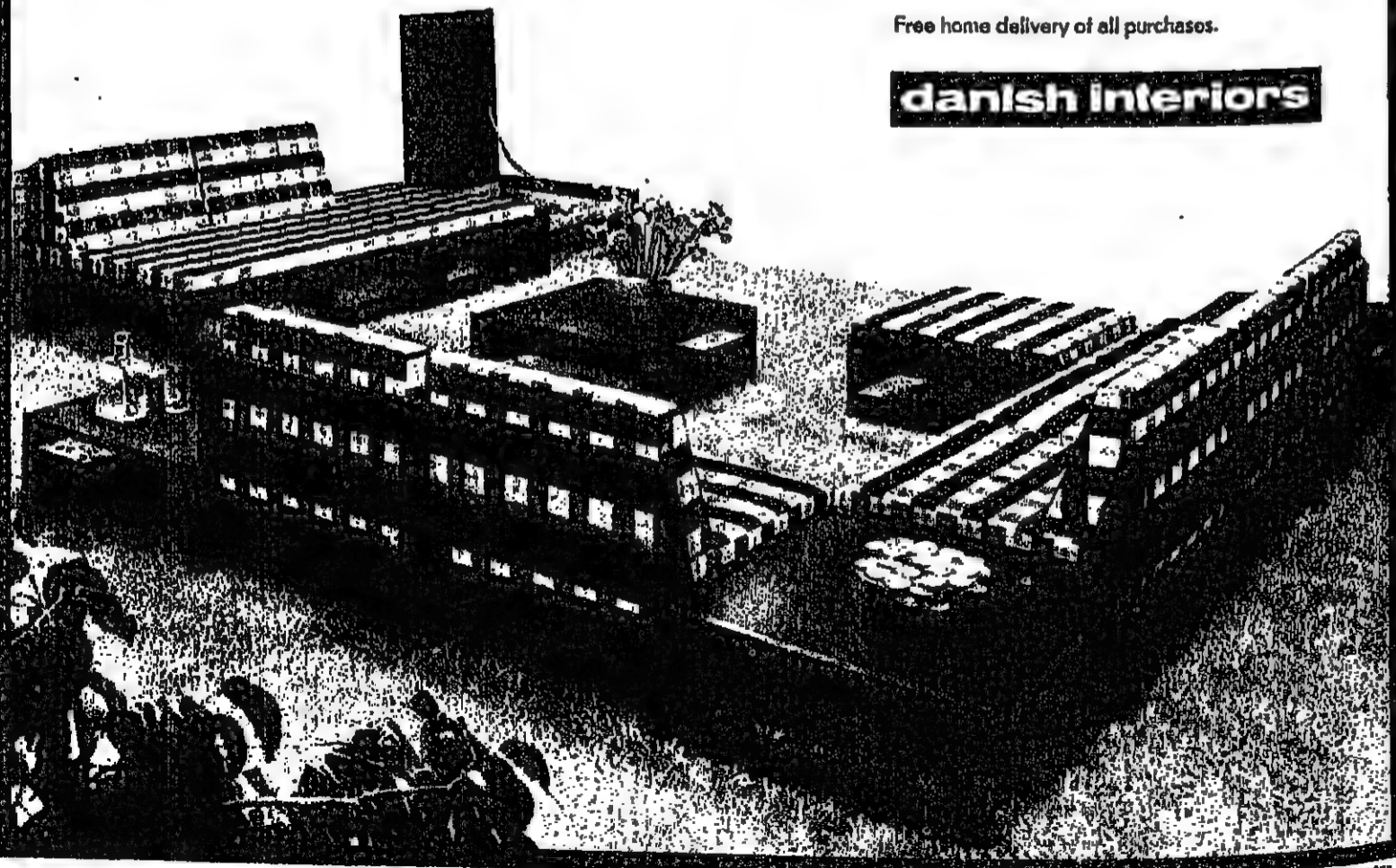
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# Satire to a samba

A DOG'S TESTAMENT by Ariano Suassuna, translated by Dan Almagor, at Habimah. Directed by Yosef Millo, set and costumes by Eli Sinal, music by Poldi Schatzman, movement by Bel Rosenblum-Reichler, lighting by Nathan Panfili.

THE hero of "A Dog's Testament" is the Brazilian counterpart of archetypal characters like Schweik and our own Hershele Ostropoler: the humble man of the people who makes monkeys out of those at the top of the ladder, or, as they are now called, the Establishment. Grillo, however, accomplishes a feat which none of his colleagues in other countries, to the best of my knowledge, attempted: having outwitted his baker-employer, the local squire, the priest, the bishop, and having arrived, purely by accident, in heaven — he successfully pits his wits against no lesser a personage than Jesus (who is called Manuel in

the play). When the latter issues some harsh judgments against the bunch of sinners, who include two of his own representatives on earth, Grillo appeals to the tender mercies of the Judge's mother, and not only does he save them all from the fires of hell, but gets permission for himself to return to earth, where he has some ill-gotten money safely stashed away.

## Aimed at church

As the above would indicate, "A Dog's Testament" is a satire, its arrows aimed chiefly at the Catholic Church and its officials — the kind of satire which could have been written only in a country which has for centuries been subjected to that Church's power. Ariano Suassuna, who wrote the play in 1958, reached deep into his people's folklore to produce a clever, charming, sophisticated comedy. Grillo is a very ingenious character with a ready wit and an earthy humour and his remarks concerning his betters — the clergy — are sharp and incisive. The second act, which takes place in heaven, most of

the first act characters having been dispatched hither by a bandit with a wholesome mind, is delightful in its deadpan irreverence towards the heavenly personages, with some of the fun augmented by translator Dan Almagor. Thus Manuel is a black with an Afro hairstyle wearing an ecumenical Mogen David on his immaculately white robe; his mother, looking considerably younger, is a beautiful blonde.

Yosef Millo has created an engaging spectacle with an on-stage combo playing samba tunes and the characters moving to its rhythms. Chief acting honours go to Shlomo Bar Shavit, who plays Grillo with light-footed charm, and there are amusing performances by Tova Pardo as a hot roll of a baker's wife, Avraham Ronal as the bandit, Michael Warshaviak as Manuel and Aviva Marks (who brings the house down with the high-pitched voice she gives to the Virgin Mother), all ably assisted by the rest of the cast.

Eli Sinal has designed a witty, evocative background and some clever costumes, and Poldi Schatzman wrote the samba tunes which made the staid first-night audience undulate in their seats.



# PLAYING THEMSELVES

THE PRISONER'S ECHO by Michael Avrahami, directed by Yossi Alfi, music by Ephraim Doofer, set by Nondi Levi. Performed by the inmates of Ma'asiyahu Prison.

MY job as a theatre critic took me this week to the most unlikely of places, the Ma'asiyahu Prison, where the inmates performed in a play called "The Prisoner's Echo," especially written for them by the governor of the gaol, Michael Avrahami, an educationalist by training, and directed by Yossi Alfi. The performers were prisoners except for those who played the female roles. These were teachers at the Neveh Tirza Women's Prison, who had volunteered their services.

Ma'asiyahu, which is located between Lydda and Ramleh, and is named after an officer in the reign of King Uzziab who was in charge of keeping law and order in the land, is something of an aristocrat among the country's jails. It houses a few lifers and prisoners sentenced for serious crimes, but has a large population of what in prison jargon is called "white-collar men" — who were respected members of society before they were caught with a hand in the till, concealing income from the tax authorities or falling to pay alimony. With that kind of material on hand, it was not too difficult to assemble a company for a theatrical performance.

The audience at the performance I attended consisted of outsiders, with prisoners in evidence only as ushers or carrying out other functions connected with the show.

"The Prisoner's Echo" is a series of short scenes reflecting the life and problems of the prisoner. It is quite frank in its choice of subjects, though a bit tame in their presentation, as, for instance, in the scene in which a young prisoner is homosexually assaulted. The prisoner is presented without any false sentimentality, as a person who has sinned against society — even though society may be responsible — and is now paying the price. The acting, in spite of a high degree of identification with the roles. After all, they are playing themselves.

## Poor choice by new theatre

THE FIRST NIGHT OF PYGMALION by Richard Huggett. The English Theatre, (Rothschild Centre, Haifa) at the Jerusalem Khan.

COMFORTABLE as the Jerusalem Khan is, the evening would have been more pleasantly spent in an armchair at home reading the text, or perhaps listening to a radio version. This is a play which, if designed at all for the boards, can be done successfully only by the very best of actors. One might as well expect these Haifa amateurs to turn this set of mostly well-known anecdotes by and about Shaw into gripping theatre as expect this reviewer to describe the show with Shavian acerbity.

Eileen Benskin, who directs the English Theatre and plays Mrs. Patrick Campbell, the original "Eliza," is the only one on the stage with a professional touch. She is charming and witty, but neither she nor Ya'acov Shalev as G.B.S. nor Peter Neuman as Sir Herbert Beerholm Tree manage to convey a hint of the tempestuousness of character which provoked violent clashes in the preparation of the first English performance of "Pygmalion." Furthermore, Mr. Neuman presents Tree as a doddering schoolmaster with nothing whatsoever of the spark that made him a star. Perhaps this was the producer's fault, as Mr. Neuman was very lively in the many minor roles in which he doubled. Mr. Shalev spoke his lines well.

The two narrators were boring, and at times inaudible. It is a pity to pour cold water on a new theatrical effort, particularly as an English-language company could enliven our theatre scene, but the present ensemble should try something more entertaining.

N D G

# Too soon for Tiki

TIKI DAYAN, directed by David Bergman, with the Platina Band, at the Godik Theatre

TIKI Dayan, as anyone who has ever seen her on stage or television knows, is a very funny girl, overflowing with her own brand of sabra charm. In her present one-woman show, she amply demonstrates this quality plus a stage personality and technique which are quite amazing in one so young. What she still lacks is the art of moderation, the ability to hold back so as to be more effective in climactic moments. And neither her verve nor the accompaniment

of the excellent Platina Band can conceal the fact she is urgently in need of singing lessons.

This promising young performer is still promising, and was ill advised to come out with her solo shows at this stage of her career. Especially since much of the material she has been given is of the cheap variety, and a generation out of date.

I hope to see Tiki in a one-woman show again in a couple of years from now, and meantime enjoy her performances on television and in revues.



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**GALLERY GUIDE**

**JERUSALEM**

**THE ISRAELI MUSEUM** - Jules Pa-  
 chat Watercolours and Drawings from  
 the Museum's Collection (Cohen Hall)  
 Sculptors as Beauticians and Print-  
 makers (Goldman-Schwartz Hall).  
 "People" - seen by photographer  
 Asa Rivkin-Brick (Library Hall).  
 March 20 to 24: Ready-Draws,  
 Drawings, Graphics (Spectra Hall)  
 until June 4.  
 Sculpture Games (Ida Crown Plaza  
 and Youth Wing).  
 Pappas, Toys and Children's work  
 (Youth Wing).

**YVETTE SZCZYPAK-THOMAS** -  
 21 woodcuts (including "events" in the  
 Jerusalem of June 1967) in a semi-  
 abstract, semi-abstract manner,  
 that, in this century, has found its  
 strongest expression in the works  
 of Picasso. (Artists House). Till  
 June 7.

**DAN KULKA** - Sculptures in  
 stone, bronze, plaster and terra  
 cotta as well as over 50 drawings.  
 Includes young immigrant from  
 Czechoslovakia, who came here from  
 Canada a little over a year ago.  
 (Artists House). Till June 7.

**BLATNIK SUMMER COLLEC-  
 TION** - Paintings and sculptures  
 mostly by Israeli and French artists  
 that range through several 20th cen-  
 tury schools including surrealism.  
 Collection includes abstraction and  
 pop. (Hadassah "K" Gallery, 33  
 Fraug).

**KUDA** - Jacob "Kuba" Avnathan  
 is a self-taught but gifted artist  
 who invades common interiors and  
 objects with uncanny animation.  
 (330 Gallery, 239 Ben Yehuda).

**COCA LAPIDOT** - Paintings. HAT  
 YAM (Hat Yam Municipal Museum).  
 From June 4.  
**GEORGE CHEMACHE** - New  
 paintings by artist whose approach  
 is bold and whose themes reveal a  
 sense of humanity at its most abhor-  
 dent. (Mabat Gallery, 31 Gordon).

**ATELIER REGGIE WESTON** - In-  
 auguration of new art establishment  
 in memory of the watercolorist who  
 died in 1967. Works by Weston  
 comprise the first show (269 Hayar-  
 kon).

**MEZA MUTER (1918-1967)** - Paint-  
 ings by Jewish-French painter  
 whose works have been acquired by  
 numerous museums throughout Eu-  
 rope. (Lim Gallery, 170 Ben Ye-  
 huda).

**MIHON ROTHENBERG** - Etchings.  
 Whimsically distorted renderings of  
 figures. (Graphic Art gallery, 24,  
 Gordon).

**HAIM ORSAN** - Descriptive paint-  
 ings with an expressionistic bent by

Dada and who later developed a re-  
 strained expressionist style. The  
 artist's village of 12m had his his-  
 tories. The exhibition of 200 graphic  
 works by Pablo Picasso continues.  
 (Tel Aviv Museum, 2nd Building).  
**ENDRE NEMES** - Hungarian  
 Swedish surrealist shows paintings  
 (mostly large), collages and prints  
 that are encyclopaedic in their range  
 of described artifacts and images  
 from 20th century culture and a few  
 of his memories. (Tel Aviv Museum,  
 Holon Rabinovich Pavilion).

**PINHAS COHEN-GAN** - Young  
 artist shows varied definitions, some  
 of them surprising, of the concept  
 "drawing." (Dugith gallery, 43  
 Frishman).

**HAEL TIMAIKIN** - Dynamic  
 though sometimes incoherent group-  
 ings of geometric forms in stainless  
 steel, gouache, abstract paintings and  
 models for large outdoor sculptures  
 by prominent Israeli artist. In-  
 augural show of elegant new gallery.  
 (Cofa Gallery, 100 Herzog).

**SEVEN ARAH PAINTERS** - stylis-  
 tically the show fits naturally into  
 the Israeli art scene but with scatered  
 intonations of ethnic individual-  
 ity. ("Fracta" Club, 30 Ben Gurion).

**MOSHE ADMON** - Colourful paint-  
 ings of formalized, fanciful figures  
 by Bernebe artist. (Chernomsky  
 Gallery, 30 Gordon).

**BANSON** - Fantasy paintings that  
 usually are far-fetched variations of  
 the human head, in slick airbrush  
 style. (Art Studio, 46 Gordon).

**SABA DRKOSAR** - Israeli land-  
 scapes in vaguely impressionistic  
 style. (Israel Gallery, 21 Israel-  
 St.).

**RAFEL RILA** - Abstracted, flat-  
 faced colorful renderings of the  
 Middle-Eastern milieu and of folk-  
 oric Jewish themes. (Old JAFFA  
 (Old Jaffa Gallery), May 28-June 16).

**JON MURARIU** - Paintings inclu-  
 sively entitled "Memoria" (Z.O.A.  
 House).

**"WITH A STRAIGHT LINE"** - The  
 latest in series of shows presenting  
 various local art orientations. This  
 series presents painting and sculpture  
 by 21 artists whose styles belong principally  
 to post-painterly abstraction, i.e.,  
 hard-edge, geometry, primary forms,  
 op, precision and premeditation. (Art-  
 ists Pavilion, 9 Alhark).

**DANY DUNBERG** - Imaginative ren-  
 derings of figures and animals. Draw-  
 ings and prints. (New Gallery, 32  
 Rehov).

**ZIVA OLERNIAK-BAR** - Romantic  
 interpretations of nature by young  
 painteress. (Maysa Biak House, 22  
 Biak). Till May 24.



People, by Yair Garbuz. Gordon Gallery, Tel Aviv.



Jewish-Polish artist who was killed in the Holocaust, (Heit Shalom Alchom).

**JUDITH GONEN** - Ceramic reliefs.  
 (Har Koeha gallery, 42 Har Koeha),  
 May 29-June 16.  
**YAIR GARBUZ** - 12 new paintings  
 by pop artist whose work incorpo-  
 rates printed photographic images de-  
 formed by hand. (Gordon Gallery, 29  
 Gordon). Till June 11.

**RAFEL RILA** - Abstracted, flat-  
 faced colorful renderings of the  
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 Biak). Till May 24.

**HAIFA**  
**R.A. TUBIN, S. SHPIRO, M. OR-  
 BACH** - Three women artists. Tubin's  
 etchings appear to be based on vari-  
 ous aspects of human internal or-  
 gans employed as motifs. They are  
 quite successful technically, although  
 in some instances, either the back-  
 ground is too black or the sitting  
 insect. An example of her best  
 work, consider it for dark back-  
 ground and it for a light one.  
 Shpiro's oils have now turned to  
 colour abstraction and, like other  
 new ventures into that style, require  
 a realist or quasi-realist foundation  
 to simplify composition. Thus the  
 outstanding piece is 12 where thin  
 blue lines, perhaps an arboreal ma-  
 ture, spread over a pale grey back-  
 ground, while No. 1 clearly contains  
 a figure and a tree. As a pure ab-  
 stract, it shows a true approach.  
 Orbach has the largest representa-  
 tion, academic drawing, a couple  
 of prints, gouaches and oils. She  
 lacks the subject through a rough  
 yet controlled strength which attains  
 dash in an oil interior (10) and in  
 the portraits, where slightly blurred  
 or half covered features may pos-  
 sibly forestall disintegration - choice  
 goes to the unnumbered man's head.  
 The still life - biggest than the  
 usual run of this theme, are fairly  
 well arranged, particularly 12 for its  
 rhythm. (Heit Chagall). Till June 21

**FRUMA BEREN JAKUBOWSKA** -  
 Exuberant, energetic renderings of  
 figures and scenes. (Heit Tikva  
 (Yad LeShalom Memorial Museum).  
 May 29-June 17.

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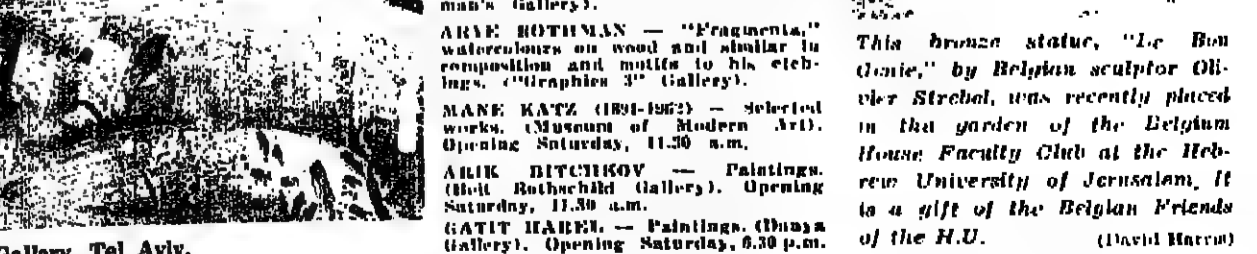
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 May 29-June 17.



Honeymoon, by George Chemache. Mabat Gallery, Tel Aviv.



This bronze statue, "Le Bon Genie," by Belgian sculptor Olivier Strobel, was recently placed in the garden of the Belgium House Faculty Club at the Hebrew University of Jerusalem. It is a gift of the Belgian Friends of the H.U. (David Marcus)

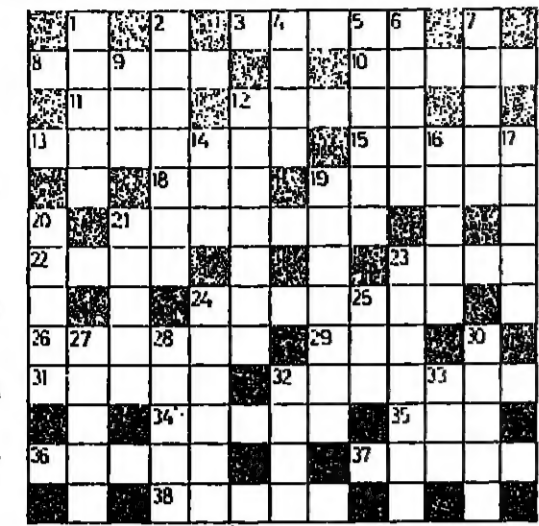


# TWO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.

## EASY PUZZLE

- ACROSS**
- Cost (5)
  - Out-and-out (5)
  - Traveller (5)
  - Ventilate (5)
  - Jeuneur (5)
  - Restrictive (5)
  - Talkative (5)
  - Vehicle (5)
  - Folly (5)
  - Spigons (5)
  - Ice mass (5)
  - Narrow-minded (5)
  - Prezled (5)
  - Used (5)
  - Number (5)
  - Cheer (5)
  - Tarnish (5)
  - Exclude (5)
  - Raw (5)
  - Bird (5)
  - Conditions (5)
- DOWN**
- Sober (5)
  - Coming (7)
  - Cross (4)
  - Saltic (4)
  - Practic (4)
  - Sacred book (5)
  - Intention (5)
  - Awaiting (7)
  - Chastise (7)
  - Leverage (5)
  - With resolution (5)
  - Narrow-minded (5)
  - Not mine (5)
  - Light case (7)
  - Harmonising (2, 4)
  - Pasture (3)
  - Separated (5)
  - Additional character (5)
  - Hazard (5)
  - Gloomy (4)
  - Fish (3)



## CRYPTIC PUZZLE

- ACROSS**
- A growing feature of popular music (5)
  - Friday creator (5)
  - Outwardly holy but a sinner (5)
  - Yessel fit for a king (5)
  - As sung by such girls (5)
  - Grand place for saken music (5)
  - Sliver (5)
  - Four minus nothing (3)
  - Groups showing skill in the air (5)
  - One would soon drop such a brick (3)
  - They took a sudden black look (5)
  - Make musical preparation for one's goose to be cooked? (5)
  - Shyly-hearted beauties (7)
  - One knocked out with a golf club (5)
  - Paper word boy (5)
  - Good way to tin beef (7)
  - Give up the ghost, as a singer (5)
  - Reveal that one will allow progress (7, 3, 2)
  - Days of a certain year (5)
  - Beaten has a lot of a fright and gets cross (4)
  - Forty-nine (4)
  - Beaten has a lot of a fright and gets cross (4)
- DOWN**
- By winning the zonal tournament, Kagan qualified for the next stage of the world championship preliminary — the international tournament, which will be held next year.
  - IN ISRAELI STYLE
  - From the 1971 Skopje tournament he has qualified for Yugoslavia's newest Grandmaster, English Opening
  1. SOFREVSKI A. FLANKING 1.K102 K102 2.e4 b5 3.Bc3 4.f3 5.Bc2 6.d4 7.g4 8.Kf2 9.f4 10.Kf3 11.Kf4 12.Kf5 13.Kf6 14.Kf7 15.Kf8 16.Kf9 17.Kf10 18.Kf11 19.Kf12 20.Kf13 21.Kf14 22.Kf15 23.Kf16 24.Kf17 25.Kf18 26.Kf19 27.Kf20 28.Kf21 29.Kf22 30.Kf23 31.Kf24 32.Kf25 33.Kf26 34.Kf27 35.Kf28 36.Kf29 37.Kf30 38.Kf31 39.Kf32 40.Kf33 41.Kf34 42.Kf35 43.Kf36 44.Kf37 45.Kf38 46.Kf39 47.Kf40 48.Kf41 49.Kf42 50.Kf43 51.Kf44 52.Kf45 53.Kf46 54.Kf47 55.Kf48 56.Kf49 57.Kf50 58.Kf51 59.Kf52 60.Kf53 61.Kf54 62.Kf55 63.Kf56 64.Kf57 65.Kf58 66.Kf59 67.Kf60 68.Kf61 69.Kf62 70.Kf63 71.Kf64 72.Kf65 73.Kf66 74.Kf67 75.Kf68 76.Kf69 77.Kf70 78.Kf71 79.Kf72 80.Kf73 81.Kf74 82.Kf75 83.Kf76 84.Kf77 85.Kf78 86.Kf79 87.Kf80 88.Kf81 89.Kf82 90.Kf83 91.Kf84 92.Kf85 93.Kf86 94.Kf87 95.Kf88 96.Kf89 97.Kf90 98.Kf91 99.Kf92 100.Kf93 101.Kf94 102.Kf95 103.Kf96 104.Kf97 105.Kf98 106.Kf99 107.Kf100 108.Kf101 109.Kf102 110.Kf103 111.Kf104 112.Kf105 113.Kf106 114.Kf107 115.Kf108 116.Kf109 117.Kf110 118.Kf111 119.Kf112 120.Kf113 121.Kf114 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# WHAT'S ON

**Plant a Tree in Israel**  
 Will your tree flourish?  
 Free tours for planters to the Hills of Judaea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Visitor Department, Kerem Kaymanot, Leizorim (Leizorim National Fund) in Jerusalem - Rehov Kling George, corner Rehov Kerem Kaymanot, Tel. 2581, in Tel Aviv - 24 Rehov Hayarkon, opp. Dan Hotel, Tel. 2944.

**ALL WEEK IN JERUSALEM**  
 "Israel Museum" 10 a.m.-5 p.m.; Tues. Shrine of the Book, 10 a.m.-10 p.m.; Tues. Museum, 4 p.m.-10 p.m.; Fri. Sun. 10 a.m.-2 p.m.

Paintings from the Museum's Collection (Sperius Hall) from June 10 to 11 a.m. and 11 a.m. to 12 p.m. in the printmakers' (Goldman-Schwartz Hall).

Julia (Painting) Watercolours and Drawings from the Museum's Collection (Cohen Hall).

Sculpture Games (Ida Crown Plaza) and Youth Wing.

"People" seen through the eyes of the photographer Anna Rivkin-Brick (Library Hall).

Yehuda Hazzrati, and Children's Work (Youth Wing).

Special Exhibit: "Canaanite House, 7th Century B.C.E." Conducted Tours.

Madagascar - By appointment only, Tel. 3623, Jerusalem.

Sculpture Games (Ida Crown Plaza) and Youth Wing.

Medical Centre - Only, includes visit to Chagall windows, exclusive Audio-Visual Presentation of the "Inchesh Story" at 9.30 a.m., 11 a.m., 12.15 p.m. and 3 p.m. Kennedy Tourist and Information Centre, Medical Centre. No charge. Bus 10 and 27.

Hays Tova Jerusalem - (Kiryat Naar), Hayit Yehon. Daily tours (except Shabbat), Tel. 2512.

Hebrew University, conducted tours in English weekdays at 9 and 11 a.m. starting from the lobby of the Administration Building at the Givat Ram campus and at 9.30 a.m. from the Truman Research Institute at the Mount Scopus campus.

Tourists and visitors come and see the General Israel Orphan's Home of Girls, Jerusalem, and its manifold activities and impressive modern building. Free guided tours weekdays between 10-4. Bus No. 5, Kiryat Naar, Tel. 25291.

New Israel Films.

Latest Israel films screened weekdays at 12 noon at Koren Hayasod Hall, Jewish Agency Building, Jerusalem. Admission free.

Jerusalem Biblical Zoo, Schneller Wood, Romema, Tel. 2520, 9 a.m.-5 p.m.

Special Nyctagogy Tour, Egedat Tour office, Central Bus Station, 2 p.m., Friday.

Traditional Synagogue Tour, United Tour office, King David Hotel Annex, 2 p.m., Friday.

Once Shabbat Weekly Portion, Community Singing (in English) Hechal Shlomo 9 p.m. (admission free), Friday.

Van Leer's stunning new seven-colour Poster Map hand-drawn from 157,000 individual photos, shows every street, building, Ask for Van Leer's wall maps at gift and bookstores everywhere.

"A Stone in David's Tower" - Sound and Light Show in Jerusalem. Text: Yehuda Hazzrati. Directed by Pierre Arnaud and Arnon Adar. Music: Noam Sheriff. Every evening except Friday and Saturday, 7.30 p.m. in Hebrew; 8.45 p.m. in English; 10 p.m. added show in English on Mon., Tues., Wed. and Sat. evenings; 10 p.m. in French on Sun. and Thurs. evenings only. Tickets: Jerusalem agencies and Citedel evening box office. Please come dressed warmly.

**TEL AVIV**  
 The Tel Aviv Museum, Ezerot Shaul Hamiech, New exhibition: Picasso, 200 graphic works (Hall No. 3) other exhibitions: 50 paintings from Paris (Zacks Hall); Ernest Nevelinsky etchings (Graphic Hall); Israel painting and sculpture (Meyerhoff Hall); The Museum Collections (Jaglom Hall); Kinetic Art (Kist Hall). Fri. Sun. 10 a.m.-2 p.m. Sat. 7-11 p.m. Free guided tours in English at 11.30 a.m.

Helena Rubinstein Pavilion, 6 Rehov Tarsat; exhibition: Cecile Mubstein, paintings and collages, Thurs. Sun. Mon., Wed., Thurs., 10-1, 4-7; Tues., 10-1, 4-10; Fri., 10-2; Sat. 7-11 p.m. Museum: 10 a.m.-5 p.m. Sat. 7-11 p.m. Free guided tours in English at 11.30 a.m.

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lory of Tel Aviv: (S) Alphabet Museum: Sun. through Thurs. - 9 a.m.-5 p.m. Fri. - 9 a.m.-1 p.m. Sat. - closed. 10 Mirra Shlomo, Yafo; (2) Museum of Antiquities of Tel Aviv: Tel. Sun. Mon. Tues. 10 a.m.-5 p.m. Fri. 10 a.m.-1 p.m. Conducted Tours: Tel Aviv University Free conducted tours in English, of RAMAT AVIV CAMPUS daily except Saturday, Assembly point at University - 10.30 a.m. Public Relations Dept., Transportation - by public buses 25, 26, 27, 28. Free transportation on Monday and Wednesday from 10:30 to 11:30 a.m. - Tadmor, Sharon, Accadia, Valerio, 10 a.m. - Sheraton Hilton, Ramat Aviv, Sheraton, Amot, Dan, Paly, Deborah, Adva and Shalom, Basel. For further details Tel. 10111, Public Relations Dept.

National University: daily for free transportation please call public relations, Tel. 75748.

Yehuda Hazzrati: IL Stern's duty-free jewellery, international guarantees, Government-approved. Orit Israel; for details, please contact: Orit Tel Aviv, Tel. 96211/2; Orit Jerusalem, Tel. 23076; Orit Haifa, Tel. 24927; Orit Netanya, Tel. 23922.

Women's Organizations: Mirabel and Yehuda Hazzrati Women in Israel, 166 Lin Gevul, Tel Aviv, Cull - Tel Aviv, 44151, 78894; 3650, 35282.

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## the israel museum, jerusalem THIS WEEK AT THE MUSEUM

**Monday, June 4, 1972 8.30 p.m.**  
 Special Guest Lecture (Engl. with slides) Prof. John Rowland (U.S.A.) "Visits with European Artists" (I)

**Tuesday, June 6, 1972 8.30 p.m.**  
 ART FILM CLUB "Viva Zapata" (U.S.A., 1952) Directed by Elin Kazan, with Marlon Brando, Jean Peters, Anthony Quinn. Please buy tickets in advance; Tuesday, sale to members only.

**Wednesday, June 7, 1972 8.30 p.m.**  
 Special Guest Lecture (Engl. with slides) Prof. John Rowland (U.S.A.) "Visits with European Artists" (II)

**Thursday, June 8, 1972 4.00 p.m.**  
 YOUTH WING FILM CLUB "Four Walls' Island" Tickets: members 1L. Recommended for children aged 8-12.

**EXHIBITIONS**  
 Paintings from the Museum's Collection (Sperius Hall) from June 6.

Scriptors as Draughtsmen and Printmakers (Goldman-Schwartz Hall).

Jules Pascin: Watercolours and Drawings from the Museum's Collection (Cohen Hall).

"People" - seen through the eyes of the photographer Anna Rivkin-Brick (Library Hall).

Sculpture Games (Youth Wing and Ida Crown Plaza) Puppets, Toys and Children's Work (Youth Wing).

**SPECIAL EXHIBIT**  
 Urartian Bronze Belt, 7th Century B.C.E.

**YOUTH WING**  
 July Open Studio - Sun., Mon., Wed., Thurs., 2.30-5 p.m. Participation 1-4 times a week, 1L15-1L60 per month. Registration - at Youth Wing until end of June and according to vacancies.

Registration for 1972/3 classes: at the end of July and in August. Guided tours through Sculpture Games - daily 10 a.m.-1 p.m. Requests by telephone 39231 (270).

**MY BAR**  
 American Bar and Restaurant  
 6 Rehov Hineh  
 Tel. 24483, Jerusalem  
 Open 6 p.m.-1 a.m., except Friday  
 Every day a "Happy Hour"  
 "Playboy" says: the best Martini in the Middle East.

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 Self-Service and Dairy Cafeteria  
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**DOVIT (DUNITZ) THE JERUSALEM THEATRE**  
 Bimoth Theatre  
 ONE THOUSAND AND ONE NIGHT  
 Based on the stories of Arabian Nights  
 Sat., June 3, 8.30  
 Tickets at agencies and at the box office on night of performance.

**TIVON GROWTH CENTRE**  
 Encounter, Gestalt, Sensitivity and Growth Workshops  
 Starting June 1, our one-day and weekend workshops will be held at our new premises in Kfar Smaryahu  
 June 9-10 "Discovery of the Self" Encounter Workshop, Michael Bernat and Erica Knoller (in Hebrew)  
 June 16-17 "Encountering - Yourself and Others" Michael and Rena Bernat (in English)  
 June 24 "Movement in Depth" Constance Moerman (Washington D.C.)  
 Details and Registration: 4 Rehov Hahishbi, Haifa, 34561. Telephone 04-588276  
 No registration required for our weekly "drop-in" groups:  
 TEL AVIV: B'nei Brith House, 10 Rehov Kaplan Sun. 6 p.m., English Sun. 8.30 p.m., Hebrew  
 HAIFA: Beit Rothschild, Tues. 8.30 p.m., Hebrew

**Do you want a hotel in Jerusalem? By the Sea? Somewhere out of the way?**  
 Kal can find the place you want, and it won't cost you a penny. Kal knows about hotels all over Israel. Every one of them. They'll tell you what kind of hotel it is, and where it's located. They'll make the reservations for you and give you information about the most interesting guided tours, anywhere and everywhere. Kal will show you new things to do, and new places to visit in Israel. Kal is located near the Government Tourist Office, just a few steps from the Dan Hotel. Come in and say hello.

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 Learn Hebrew the easy way  
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 mornings and evenings.  
 Please call teachers.  
 Registration begins JUNE 1 - at MOADON HAOLLEH, 108 Rehov Hayarkon, Tel Aviv (near Dan Hotel).  
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 Fresh fish  
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**JUNIOR PAINTERS and PRINTERS CLUB PANORAMA GARDEN**  
 July and August  
 Age groups: 7-12.  
 Apply Tel. 82207 Haifa, 8 a.m.-1 p.m.

**MUSEUM HAARETZ TEL-AVIV**

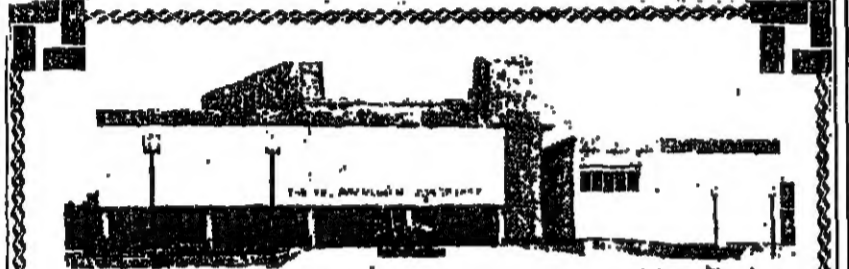
**BAMAT AVIV**  
 GLASS MUSEUM  
 KADMAN NUMISMATIC MUSEUM  
 CERAMIC MUSEUM  
 MUSEUM OF ETHNOGRAPHY AND FOLKLORE  
 MUSEUM OF SCIENCE AND TECHNOLOGY  
 TEL GASILE EXCAVATIONS  
 NECHUSTAN PAVILION - TIMNA EXCAVATIONS  
 ALPHABET MUSEUM,  
 LASKY PLANETARIUM  
 Daily presentation from 11.30 a.m., Tues. also at 7.15 p.m. Closed on Saturday and holidays  
 Y A F O, 10 Rehov Mifratz Shlomo  
 MUSEUM OF ANTIQUITIES, TEL AVIV-YAFO  
 visiting hours: Sun., Mon., Tues., Thurs.: 10 a.m.-5 p.m. Wed.: 10 a.m.-8 p.m. Fri.: 10 a.m.-1 p.m. Saturday and holidays: 10 a.m.-2 p.m.

**TEL AVIV**  
 HISTORICAL MUSEUM, 26 Rehov Bialik  
 Visiting hours: 9 a.m.-1 p.m. Closed on Saturday and holidays

**PESACHKE BURSTEIN LILLIAN LUX**  
 WITH A SELECTED GROUP  
 Musical direction: S. BREZOVSKI  
 IN THE MUSICAL COMEDY  
**MAIN REBETZN FUN BNEI BRAK**  
 FESTIVE PREMIERES  
 Kiryat Motzkin, Orot, Fri., June 9, 8.45  
 Details and Registration: 4 Rehov Hahishbi, Haifa, 34561. Telephone 04-588276  
 No registration required for our weekly "drop-in" groups:  
 TEL AVIV: B'nei Brith House, 10 Rehov Kaplan Sun. 6 p.m., English Sun. 8.30 p.m., Hebrew  
 HAIFA: Beit Rothschild, Tues. 8.30 p.m., Hebrew

**THE ISRAEL PHILHARMONIC ORCHESTRA**  
**PIANO RECITAL**  
**MINDRU KATZ**  
 (commemorating his 25 years of musical public appearances)  
 Programme:  
 BACH, Chromatic Fantasy and Fugue in D minor  
 BEETHOVEN, Sonata in B flat major, op. 106 (Hammerklavier)  
 CHOPIN, Four Ballades  
 DEBUSSY, Three Preludes  
 RAVEL, Laidronnette of the Empress of the Pagodas from "Mother Goose"  
 LISZT, Mephisto Waltz  
**TEL AVIV**  
 Mann Auditorium,  
 Saturday, June 17, 1972, 8.30 p.m.  
 Tickets available at Mann Auditorium Box Office, 10 a.m.-1 p.m. and at Union Office.  
 Reduction to subscribers per voucher No. 112.

**Ministry of Education and Culture**  
 Information Centre  
 Jerusalem Municipality  
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 Religious Culture Division  
**HECHAL SHLOMO**  
 Department of Education  
**UNION OF RABBS FROM WESTERN COUNTRIES**  
 cordially invites you to the  
**ONEG SHABBAT EVENING**  
 (in English)  
**HECHAL SHLOMO, Jerusalem**  
 Tonight, Friday, June 2, 1972, at 9.00 p.m.  
 Dr. Simha Mandelbaum: "Economic opportunities in Israel"  
 Rabbi Harris Guedalia: "The land is very good"  
 Zemitrot Shabbat conducted by  
**Cantor ARYE GOLDBERG**  
 Saturday night, 8.30, a Melave Malka programme at Hechal Shlomo.  
 ALL ARE WELCOME!



**This week at the Tel Aviv Museum**

**THE NEW BUILDING (27-29 Sd. Shaal Hameloch, Tel. 257361)**  
**NEW EXHIBITION**  
 Marcel Janco - Retrospective and Dada (Zacks Hall)

**EXHIBITIONS**  
 Israel Painting and Sculpture - (Meyerhoff Hall)  
 Picasso: 200 Graphic works (Hall No. 3)  
 Kinetic Art (Kist Hall)

**THE MUSEUM COLLECTIONS (Jaglom Hall)**  
**GUIDED TOURS:** English: daily at 11.30 a.m. (except Sat.)  
**LIBRARY:** The Helena Rubinstein Art Library is open Sun.-Thurs., 10 a.m.-1 p.m., Fri. 10 a.m.-1 p.m. (New Building)

**THE HELENA RUBINSTEIN PAVILION**  
 6 Rehov Tarsat, Tel. 28786

Tel Aviv Cinemas

Commencing Saturday, June 2, at 7.15 and 9.30 p.m.
Weekdays at 1.30 p.m., 7.15, 9.30 p.m.
See times of performance of individual cinemas.

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ISRAELI PREMIERE CHARLES BRONSON
L. BACK in new-style Western

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2nd week ISRAELI PREMIERE JEAN GAIN SIMONE SIGNORINI
First Prize in Berlin Festival 1971 for best actor, actress

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LUGU TOGNAZZI FRANCISCA ROMANA
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A juicy comedy
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The film by VITTORIO DE SICA
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A BUD YORKIN-NORMAN LEAR PRODUCTION
DICK VAN DYKE
"COLD TURKEY"

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An adventure film
LE RAPACE
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Ingmar Bergman's first love story in English with ELLIOTT GOULD BIRI ANDERSSON
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6th week
PEAU D'ANE

PEER Tel. 448706
3rd week
Ingmar Bergman's first love story in English with ELLIOTT GOULD BIRI ANDERSSON
THE TOUCH

RAMAT AVIV Tel. 412761
JOHN WAYNE RICHARD DOONE
BIG JAKE

STUDIO Tel. 55817
2nd week
"OLD TURKEY"
A BUD YORKIN-NORMAN LEAR PRODUCTION
DICK VAN DYKE
"COLD TURKEY"

Haifa Cinemas

Commencing Saturday, June 2, at 7.00 p.m. and 9.00 p.m.
Daily at 4.45 and 9.00 p.m.
Matinee at 4.00 p.m.

ANADOLU Tel. 603010
JAMES FRANCIS LEO MALKIN CATHERINE SPAAK
CATCH 22
Perf. at 7.00 and 9.00 p.m.

ORION Tel. 222914
4th week
One of the best ten films of the year
CLINT EASTWOOD
DIRTY HARRY

ORION Tel. 224738
2nd week
ELIZABETH TAYLOR MICHAEL CAINE SUSANNA YORR
X, Y, AND ZEE
For Adults Only - Colour

EDISON Tel. 224056
A great Turkish picture
SATIN
ALINAN KOCA
with CONEYTT ARKIN FATMA GIRIK
Colour

HABIRAH Tel. 223266
2nd week
Oscar winner
THE GARDEN OF THE FINZI-CONTINI
with HELMUT BERGER DORIS SANDRA LINO KAPILIZIO

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The best Bette Midler of the home of the Israel-Cinemas...
Scene from "The Garden of the Finzi-Contini"



Jerusalem Cinema
THE GARDEN OF THE FINZI-CONTINI - Vittorio De Sica's well-known film of the Giorgio Bassani novel is beautifully acted and a visual delight. But the reality of the original autobiographical novel about the destruction of two Jewish families in the city of the Fascist-Italian cities have disappeared in the haze of the soft focus photography and the dreamlike quality of the picture which has far too much misty glamour to be really moving or have actually. With Dominique Sanda, Helmut Berger, Lino Capolicchio. Cinematographer: Enzo Guerrieri.

Haifa Cinema
HANNAH CALVERT - A bank is robbed, one murdered and Ingrid Bergman is in the first chapters of another Western film on the American-Mexican border. This time, however, a Westerner made neither in Hollywood, Italy nor Yugoslavia but in Britain. The rest of the film details how Frankie Castle, a young man who is a tight pants, works to escape from jail so as to kill his wife's killer. John who has come to the film details how Frankie Castle, a young man who is a tight pants, works to escape from jail so as to kill his wife's killer. John who has come to the film details how Frankie Castle, a young man who is a tight pants, works to escape from jail so as to kill his wife's killer.

Tel Aviv Cinema
LE CHAT - Grim study of the relationship between an elderly couple who have come to think they hate each other with the man labelling his affection for the cat and the woman refusing to believe the marriage is in ruins. Strong signpost and Jean Gabin give outstanding performance. In the leading roles, directed by Pierre Granier-Deferre from the novel by Georges Simenon. SIFFING TARGET - Brutal, fast-paced thriller with many improbabilities, number of similarities to other such films. Best play a convicted murderer who kills his put (then Mescheter) accomplice to escape from jail so as to kill his wife's killer. John who has come to the film details how Frankie Castle, a young man who is a tight pants, works to escape from jail so as to kill his wife's killer.

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